

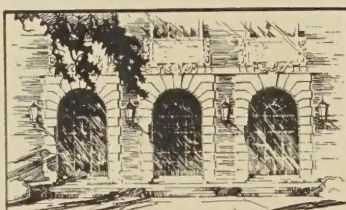
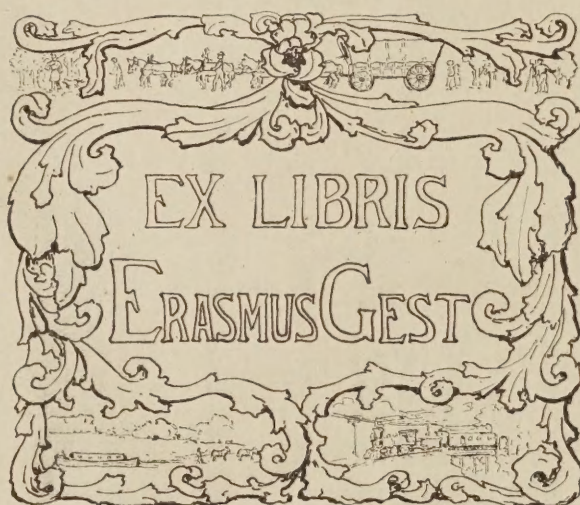
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VIEWS IN THE EAST;

COMPRISING

INDIA, CANTON,

AND

THE SHORES OF THE RED SEA.

WITH

HISTORICAL AND DESCRIPTIVE ILLUSTRATIONS.

BY

CAPTAIN ROBERT ELLIOT, R.N.

VOL. I.

LONDON:

H. FISHER, SON, & CO. NEWGATE STREET.

1833.

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P R E F A C E.

THE original Sketches, from which the Engravings in these Volumes have been produced, were made on the spot in the years 1822, 1823, and 1824, and profess to be faithful delineations of the scenes that they are meant to represent. Artists of eminence were engaged in preparing the Drawings, and Engravers of well-known skill have been employed in completing the work. The descriptions of the Plates are selected from some of the best authorities that are to be met with on India subjects, and a considerable portion of the matter has been taken from the Journal of that most excellent man, Bishop Heber.

The Views of the Buildings principally exhibit the remains of Mahomedan Mosques, Tombs, and Palaces, in their various and peculiar styles of architecture. The Cave Temples of the Hindoos form a considerable part of the work; and these alone, viewed as wonderful works of art, almost as old, for aught that is known, as the hills from out of which they are hewn, present objects as worthy the skill of a painter, as any thing that the world can produce. The scenes in China have necessarily been confined within the limits prescribed to European residents or visitors, in that extraordinary country. The barren and desolate shores of the Red Sea afford little variety for the exercise of the pencil, and therefore fewer of the subjects of the Plates have been selected from the Drawings that represent those wild and desolate lands.

LONDON, *January* 31, 1833.

General 21 June 41
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Temple of the Sun, Jaipur, India.

Temple of the Sun, Jaipur, India.

Temple of the Sun, Jaipur, India.

SHERE SHAH'S TOMB, AT SASSERAM.

SASSERAM is a town in the district of Shahabad, lying about twenty miles north of the Sone river, which empties itself into the Ganges, above the city of Patna. The new road between Calcutta and Benares passes through Sasseram; so that many travellers proceeding to the upper parts of India, have the opportunity of seeing the beautiful Mausoleum of Shere Shah, without going out of their way. This monument stands in the centre of a tank or artificial piece of water, about a mile in circumference, and the isolated situation of the building gives it a peculiarly picturesque appearance. The remains of a bridge from the shore to the island may still be seen, as represented in the print.

The name of Shere occupies a conspicuous place in the history of Hindostan. He was originally called Ferid, and was the son of Hussein, of the tribe of the Soors, Afghans of Roh, a mountainous country on the confines of India and Persia. This tract, in its fertile valleys, contained many separate tribes. One of the sons of the Ghorian family, whose name was Mahomet Soor, having left his native country, placed himself among the Afghans of Roh, and became the father of the tribe of Soor, which was esteemed the noblest among them.

Ibrahim, the grandfather of Shere, appears to have gone to seek his fortune at Delhi, at a period of trouble peculiarly favourable to an adventurer. Hussein the son of Ibrahim was taken into the service of Jemmal, the Suba of Jionpoor, a chief of high renown, who favoured him so much as to give him the districts of Sasseram and Tanda, in Jagier, (as it is called,) for which he was to maintain five hundred horse.

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In the course of a few years, Hussein gave up the charge of his estate, to Ferid (Shere) his eldest son, remaining himself at Jionpoor.

The historian of Shere gives the following anecdote of him at this time. Ferid, when he took leave of his father, said, "That the stability of government depended on justice, and that it would be his greatest care not to violate it, either by oppressing the weak, or permitting the strong to infringe the laws with impunity." How he became possessed of this sentiment it is somewhat difficult to conceive, his education having been received in a country, the history of which furnishes so many examples of oppression, and breach of trust; nor does it appear that Shere by any means adhered to his own principle, either in obtaining or maintaining that high station of dignity and power, at which in the course of time he was destined to arrive. In some disputes with his brothers, concerning his Jagier at Sasseram, Ferid joined Pâr Chan, who had subdued Behar, and assumed the royal dignity, under the name of Mahmood. In a hunting party with this monarch, Ferid killed a large tiger with a blow of his sabre, and was honoured with the title of Shere Chan, (Shere, signifying Lion.)

In a visit to the Mogul camp, in the days of the Emperor Baber, Shere seems first to have conceived the idea of dispossessing the foreigners, as he called the Moguls, of the empire of Hindostan. To follow Shere through the whole of the course by which he at length dethroned, and sent as an exile to Persia, the gallant and unfortunate Humaiöon, the son of Baber, would occupy more space than can be allowed in noticing the subject of this Plate. After fifteen years of a military life, chequered by all the hazards and vicissitudes that mark the progress of one who achieves an empire by war and stratagem; Shere mounted the Musnud as Emperor of Hindostan, upon which he was permitted to sit only for the space of five years.

SHERE SHAH'S TOMB.

The death of Shere somewhat resembles that of a warlike and restless prince of an European country. At the siege of Callinger, one of the strongest hill-forts of Hindostan, he was mortally wounded, by the bursting of a shell causing a quantity of gunpowder to blow up in a battery in which he stood, as he was about to assault the place. The words that recount his death, are thus given in Dow's translation of Ferishta's History. "In this dreadful condition the king began to breathe in great agonies; he, however, encouraged the continuance of the attack, and gave orders, till in the evening news was brought him of the reduction of the place. He then cried out, 'Thanks to Almighty God,' and expired."

The historian goes on to state, "The character of Shere is almost equally divided between virtue and vice. Public justice prevailed in the kingdom, while private acts of treachery dishonoured the hands of the king. He seemed to have made breach of faith a royal property, which he would by no means permit his subjects to share with him. Had he been born to the throne, he might have been just, as he was valiant and politic in war: had he confined his mind to his estate, he might have merited the character of a virtuous chief; but his great soul made him look up to empire, and he cared not by what steps he was to ascend.

"Shere left many monuments of his magnificence behind him. From Bengal and Sannargaum, to that branch of the Indus called Niláb, which is about 3000 of our miles, he built caravanserais at every stage; and dug a well at the end of every two miles. Besides, he raised many magnificent Mosques, for the worship of God on the highways, wherein he appointed readers of the koran, and priests. He ordered that at every stage all travellers, without distinction of country or religion, should be entertained according to their quality, at the public expense. He planted rows of fruit-trees along the roads, to preserve the travellers from the

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scorching heat of the sun, as well as to gratify their taste. Horse-posts were placed at proper distances, for forwarding quick intelligence to government, and for the advantage of trade and correspondence. This establishment was new in India. Such was the public security during his reign, that travellers and merchants, throwing down their goods, went without fear to sleep on the highway.

“ He divided his time into four equal parts: one he appropriated to the distribution of public justice; one to the regulations of his army; one to worship, (an example worthy the imitation of those immersed in public business;) and the remainder to rest and recreation. He was buried at Sasseram, his original estate, in a magnificent sepulchre, which he had built in the middle of a great reservoir of water.”

At the time that the compiler of these notes visited Sasseram, there was no European resident there. But a rich native, of the name of Khan Kubberdeen, rather contrary to the native custom, appeared to make it his business to attend to and supply the wants of every European that passed that way. He was as civil and courteous in his manner, as he was kind and hospitable in his disposition.



Engraved by J. Smith, J. Johnson, & Co.

THE GREAT BRITAIN

LONDON, 1850

AURUNGZEBE'S MOSQUE, AT BENARES.

THE district of Benares lies principally between the 24th and 26th degrees of North latitude, and forms a large division in the province of Allahabad. It contains about ten thousand square miles of richly cultivated flat land, through the midst of which the river Ganges flows. The chief produce of this district is rice, barley, bearded wheat, and also a species of the pea; a considerable quantity of sugar-cane is likewise cultivated, and the sugar is manufactured, by a very rude and simple process, in the same country. A small quantity of flax, for the sake of the oil, is raised on the skirts of almost every field of grain; and a beautifully flowering shrub, used in dyeing, is commonly planted, intermixed with the barley. A large quantity of indigo is annually produced, and exported from this district.

The city of Benares stands on the left bank of the Ganges, at a part where the river forms a fine sweeping curve of nearly four miles in length. The bank on which the city is situated is the concave side of the river, and is considerably higher than the opposing shore; so that if the town is viewed from a position in the upper part of it, from the breadth of the Ganges at this place, and the lowness of the opposite side, it has the appearance of standing on the margin of a beautifully formed bay.

Little is known of the history of this city previous to the Mahomedan conquest of Hindostan; but there is a Hindoo legend respecting it, that partakes in a great measure of the sublimity of Eastern fable, while it serves to show the readiness of the Hindoos in ascribing power, and, in this instance, justice, to their tutelary deities. The story is, that the city

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was originally built of gold, but in consequence of the sins of the people it was turned into stone. This tale conveys, in a figure, a notion of the earlier splendour of the town, of which its ancient name of Casi, or the Splendid, testifies, compared with its present condition; though at this time it may well lay claim to considerable magnificence, and to very singular beauty.

In the year of our Lord 1017, the Mahommedan conqueror Mahmood of Ghizni, defeated and killed the Prince of Benares, and took the city from the Hindoos; and, according to Ferishta's history of the conquest of India by the Mahommedans, broke down the idols in a thousand temples, and carried away four thousand camels laden with the most valuable spoil. Such a visit as this, so far as concerned the wealth of the city, was by no means calculated to improve its condition.

Benares stands on a spot held peculiarly sacred by the Hindoos, and it has long been considered as the head-quarters of Braminical learning. Bishop Heber, speaking of the present state of the College in his Journal, says, "The Vidulaya is a large building divided into two courts, galleried above and below, and full of teachers and scholars, divided into a number of classes, who learn reading, writing, arithmetic (in the Hindoo manner,) Persian, Hindoo law, and sacred literature, Sanscrit, astronomy, (according to the Ptolemaic system,) and astrology. When the teachers were reasoned with on the improvement of the system of the universe, as taught by Copernicus and Galileo, they answered, that they could construct almanacs, and calculate eclipses, tolerably, by one as well as the other; and the old one was quite good enough, in all conscience, to cast nativities with." This College is maintained by the government. There is an ancient Observatory at Benares, which, though no longer in use, has not fallen into ruin: on a large square tower stands an immense Gnomon, probably twenty feet high, with the arc of a dial in proportion.

AURUNGZEBE'S MOSQUE.

The streets of Benares are peculiarly narrow, while the houses are large and high, richly ornamented with verandahs, and projecting Oriel windows, and the front of some of them painted with mythological figures. The rich natives ride spirited horses through these confined streets, frequently crowded as they are with people and sacred bulls, and occasionally a ponderous elephant may be seen coming along, almost grazing the houses on either side, and taking particular care not to tread upon any of the children that may happen to be playing about, or lying in its way ; the mahout (driver) constantly speaking to it as it goes along, to keep up its attention. The edifice, with the high minarets so conspicuous in this Drawing of the City, was built by the Mahomedan emperor Aurungzebe, it is said, with the intention of humbling the pride of the Hindoos, as not only possessing a very elevated station in the city, but being also erected on the site of a Hindoo temple, removed on purpose to make room for the Mussulman mosque.

The immense flights of steps, called the Ghauts of Benares, form a great ornament to the river face of the city ; and, in the early part of the day especially, they present a very beautiful, though, at the same time, a very awful spectacle. Crowds of people come down to wash in, and also to worship, the Ganges. “ Let not this man’s zeal,” said Henry Martyn the missionary, on seeing a young Bramin worshipping the Ganges, “ rise up in judgment against me at the last day.” The gracefulness of many of the washing figures, the various colours of their dresses, the easy and elegant attitudes in which they stand, and the admirable groups into which they occasionally fall, would form excellent subjects for a painter.

During the unhappy differences between the Rajah of Benares and the Bengal government, in the time of Mr. Hastings, this town became the scene of a sanguinary tumult. On the arrest of the Rajah Chyete Sing, in his own palace,

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a sudden and unexpected insurrection of the inhabitants took place ; and two companies of a Sepoy regiment, with their European officers, were cut off almost to a man in the affray. During the disturbance, the Rajah, being rescued, made his escape across the river, and the revolt of the natives became general in the districts surrounding Benares. For a short period, the affairs of the British government in India appeared in a critical state, and Mr. Hastings had to seek refuge in the fortress of Chunar. But the strong holds of Pateeta and Lutteefpoor falling into the hands of the Company's troops, the Rajah fled into the Bundelcund country, and order was soon restored in the disturbed provinces.

Benares is a large civil and military station ; the houses of the civilians, as well as the cantonments, lie two or three miles distant from the town, at a place called Secrole. Within these few years, a new line of road was made between Calcutta and Benares, through the Bahar country, making the distance from the presidency about four hundred and sixty miles, which is travelled in a palanquin in six days and nights, going constantly.



BENARES.

THIS view of Benares is taken from the upper part of the city, looking down the Ganges, and from this point nearly the whole of the river face of the town is visible.

As a town to which there is no ruined portion belonging, Benares is certainly the most interesting, and the most remarkable city of Hindoostan, over which the English have any authority; and ever since the time it came under the direct control of the British government, it has been increasing in size, and advancing in prosperity, standing at this time probably the first on the list of large and populous cities of India. Whether it is that the minds of those who visit Benares are expecting to find something peculiar about it, arising from a previous knowledge of its being the principal storehouse of the religious learning and moral science of the country, is doubtful; but there is certainly an air of sanctity about this city, that makes an impression upon the mind, similar to that experienced on visiting the town of Oxford.

“There is no notice taken of this city in the works of ancient geographers, although they specify Mathura (Muttra,) and Clisobara, which lay near the Jumna river. “It is probable,” says the Indian Gazetteer, “that at the period of the Mahomedan invasion, it was subject to the Hindoo empire of Kanoje.” From the period of the plundering of Benares by Mahmood of Ghizni, in the beginning of the eleventh century to the end of the twelfth century, the Hindoo inhabitants of this city appear to have remained unmolested; from that time it followed the fortunes of the Delhi sovereigns, until it fell to the British in the year 1775, with the rest of the Zemidary.

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The following animated description of Benares, is extracted from Bishop Heber's Journal: "In our way to and from the school, I had an opportunity of seeing something of Benares, which is a very remarkable city, more entirely and characteristically eastern than any which I have yet seen, and at the same time altogether different from any thing in Bengal. No Europeans live in the town, nor are the streets wide enough for a wheel-carriage. The gig was stopped almost at its entrance, and the rest of the way was passed in tonjons, through alleys so crowded, so narrow, and so winding, that even a tonjon sometimes passed with difficulty. The houses are mostly lofty, none I think less than two stories, most of three, and some of five or six, a sight which I now saw for the first time in India. The streets, like those of Chester, are considerably lower than the ground-floors of the houses, which have mostly arched rows in front, with little shops behind them. Above these, the houses are richly embellished with verandas, galleries, projecting oriel windows, and very broad and overhanging eaves, supported by carved brackets. The number of temples is very great, mostly small, and stuck like shrines in the angles of the streets, and under the shadow of the lofty houses. These forms, however, are not ungraceful, and they are many of them entirely covered over with beautiful and elaborate carvings of flowers, animals, and palm-branches, equalling in minuteness and richness the best specimens that I have seen of Gothic or Grecian architecture. The material of the buildings is a very good stone from Chunar; but the Hindoos here seem fond of painting them a deep red colour, and indeed of covering the more conspicuous parts of their houses with paintings in gaudy colours, of flower-pots, men, women, bulls, elephants, gods and goddesses, in all their many-formed, many-headed, many-handed, and many-weaponed varieties. The sacred bulls devoted to Siva, of every age, tame and familiar as mastiffs,

BENARES.

walk lazily up and down these narrow streets, or are seen lying across them, and hardly to be kicked up, in order to make way for the tonjon. Monkeys sacred to Hunooman, the divine ape who conquered Ceylon for Rama, are in some parts of the town equally numerous, clinging to all the roofs and little projections of the temples, and putting their impertinent heads or hands into every fruiterer's or confectioner's shop, and snatching the food from the children at their meals. Fakirs' houses, as they are called, occur at every turn, adorned with idols, and sending out an unceasing tinkling and strumming of vinas, biyals, and other discordant instruments, while religious mendicants of every Hindoo sect, offering every conceivable deformity, which chalk, disease, matted locks, distorted limbs, and disgusting attitudes of penance can shew, literally line the principal streets on both sides."

One of the few Jain temples that are to be found in India is at Benares. The Jains are a body of dissenters in India, held in great detestation by the Hindoos, but who agree with them in their adoration of the Ganges, and in their esteem for Benares. Bishop Heber appears to have been admitted, as an especial favour, to visit this temple, and in high compliment to him, two or three English gentlemen were allowed to accompany him. The Bishop gives the following account of what this privilege afforded him an opportunity of seeing : " After climbing a steep flight of steps, and threading a succession of the narrowest alleys I ever saw, we arrived at the door of a large, and lofty, but dingy house, at the top of which peeped out a gilt cupola. Here we climbed another steep staircase, and were received in a small but neat vestibule, without furniture, except three or four chairs, and with a beautiful oriel window looking on the river, by the Priest, a tall large man, with a very shrewd and intelligent countenance. He begged us to be seated, and observed, he was sorry that he could not converse with me in any language which I was sufficiently acquainted with, to make me under-

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stand all I should see. Two or three others, Jain merchants, now entered, and the Priest led us into a succession of six small rooms, with an altar at the end of each, not unlike those in Roman Catholic chapels, with a little niche on one side, resembling what in such churches they call the "Piscina." In the centre of each room was a large tray with rice and ghee strongly perfumed, apparently as an offering, and in two or three of them were men seated on their heels on the floor, with their hands folded as in prayer, or religious contemplation. Over each of the altars was an altar-piece, a large bas-relief in marble, containing the first, five, the last in succession, twenty-five figures, all of men sitting cross-legged, one considerably larger than the rest, and represented as a negro. He, the Priest said, was their god, the rest were the different bodies which he had assumed at different epochs, when he had become incarnate to instruct mankind. The doctrines which he had delivered on these occasions make up their theology, and the progress which any man has made in these mysteries, entitles him to worship in one or more of the successive apartments which were shewn us."

The population of Benares is estimated at about 630,000 souls, and the space of ground within which this number of people are stowed, is less than in Europe we could well believe. The city is one dense mass of high building.



INDIAN TEMPLES. — KANAR.

HINDOO TEMPLE.—BENARES.

THE pagoda that forms the subject of this plate, stands about the centre of the river face of the City of Benares ; but the writer of these notes must acknowledge his total inability to give any account of this singularly situated Temple. He neglected to learn even the name of it, when he was himself at Benares ; and he cannot find any direct mention of it made, in any account of this City, to which he has an opportunity of referring. He is likewise unable to state, on any ground of authority, how this building came into its present condition, immersed in deep water. Whether the river has gradually encroached upon its banks on this side, and the Temple, from the solidity of the building, has hitherto withstood the pressure of the stream ; or whether the ground on which it stood, may not have slipped down at once with its burden into the Ganges. However this may be, at this time large boats row in and out amongst these isolated domes, even in the dry season, when the river is at the lowest : and they have probably borne the weight of the water for centuries. The foundation at one part seems to have given way to a certain extent, and then to have fixed again, leaving two of the towers of the Temple in the remarkable position in which they appear in the drawing.

The original sketch, from which this engraving is produced, was taken by Col. T. W. Taylor, (now commanding the riding establishment at St. John's Wood,) in the year 1808 or 1809. It is valuable, not only on account of its representing a building purely Hindoo ; but also as it forms a very interesting plate, and presents as accurate a delineation of the scene it portrays, as any one that has hitherto appeared in this work.

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Although some description of the novel and beautiful scene, which the banks of the Ganges present at this place, has already been given in a former number ; it may not be considered too glaring an instance of repetition, to insert Lord Valentia's animated account of the same subject.

“The river forms here a very fine sweep of about four miles in length. On the external side of the curve, which is constantly the most elevated, is situated the holy City of Benares. It is covered with buildings to the water's edge, and the opposite shore being extremely level, the whole may be seen at once. From passing through the streets of the City, or even viewing it from the minarets of Aurungzebe's Mosque, I could have formed no conception of its beauty. Innumerable pagodas, of every size and shape, occupy the bank, *and even encroach upon the river* ; uniformly built of stone, and of the most solid workmanship, they are able to resist the torrent that in the rainy season beats against them. Several are painted, others gilded, and some remain the colour of the stone. They generally have domes, often finished with the trident of Maha-deva. Ghauts (flights of steps) are very numerous, for the convenience of ablution ; and wherever the houses approach the river, they are necessarily built thirty feet high, of large stones, before they reach the level of the street above. The contrast between the elevated masses of masonry, and the light domes of the pagodas, is singular and pleasing. Trees occasionally overhang the walls ; and thousands of people, either bathing, or washing linen in the water, add not a little to this most extraordinary scene. None of the drawings that I have seen, give me the least idea of it.”

Again an opportunity occurs of extracting from the Journal of Bishop Heber, who gives so accurate and interesting an account of this city. “This morning I again went into the city, which I found peopled, as before, with bulls and beggars ; but what surprised me still more than yester-

HINDOO TEMPLE—BENARES.

day, as I penetrated further into it, were the large, lofty, and handsome dwelling-houses, the beauty and apparent richness of the goods exposed for sale in the bazars, and the evident hum of business which was going on in the midst of all this wretchedness and fanaticism. Benares is in fact a very industrious and wealthy, as well as a very holy city. It is the great mart where the shawls of the north, the diamonds of the south, and the muslins of Dacca and the eastern provinces, centre; and it has very considerable silk, cotton, and woollen manufactories of its own; while English hardware, swords, spears, and shields from Lucknow and Monghyr, and those European luxuries and elegances which are daily becoming more popular in India, circulate from hence through Bundelcund, Gorruckpoor, Nepaul, and other tracts which are removed from the main artery of the Ganges. The population, according to a census made in 1803, amounted to above 582,000, (stated now to be upwards of 600,000;) an enormous amount, and which one would think must have been exaggerated; but it is the nearest means we have of judging, and it certainly becomes less improbable from the really great size of the town, and the excessively crowded manner in which it is built. It is well drained, and stands on a high rocky bank, sloping to the river, to which circumstance, as well as to the frequent ablutions and great temperance of the people, must be ascribed its freedom from infectious diseases. Accordingly, notwithstanding its crowded population, it is not an unhealthy city; yet the only square, or open part of it, is the new market-place, constructed by the present government, and about as large as the Peckwater Quadrangle in Oxford.

“Our first visit was to a celebrated temple, named the Vishvayesa, consisting of a very small but beautiful specimen of carved stone-work, and the place is one of the most holy in Hindoostan, though it only approximates to a yet

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more sacred spot adjoining, which Aurungzebe defiled, and built a mosque upon, so as to render it inaccessible to the worshippers of Brahma. The temple court, small as it is, is crowded like a farm-yard with very fat and tame bulls, which thrust their noses into every body's hand and pocket for grain and sweetmeats, which their fellow-votaries give them in great quantities. The cloisters are no less full of naked devotees, and the continued hum of "ram! ram!" is enough to make a stranger giddy. Near this temple is a well with a small tower over it, and a steep flight of steps for descending to the water, which is brought by a subterraneous channel from the Ganges, and, for some reason or other, is accounted more holy than the Ganges itself. All pilgrims to Benares are enjoined to wash and drink here."

The christian schools established in the midst of this strong-hold of Braminical idolatry, must have been by far the sight of greatest interest to Bishop Heber. He was told, that there was every reason to think that all the larger boys, and many of the lesser ones, brought up at these schools, learned to despise idolatry, and the Hindoo faith, less by any direct precept, than from the disputations of the Musulman and Hindoo boys among themselves, from the comparison which they soon learn to make between the system of worship, which they themselves follow, and ours; and, above all, from the enlargement of mind which general knowledge, and the pure morality of the gospel, have a tendency to produce.



Engraved by M. Dumas

Engraved by J. P. L. L. L.

Engraved by M. Dumas

ZAKHAT, A BODH MONTRETT NEAR BENARES.

EDWARD SON & CO. LONDON.

SARNAT,

A BOODH MONUMENT, NEAR BENARES.

THIS singular and apparently very ancient structure is situated a few miles to the eastward of the city of Benares, beyond the European station called Secrole; it stands on an open plain, and the ground all around it is covered with burnt bricks. There is something peculiarly interesting in the look of this old tower; and from its total dissimilarity to any other building, either in its own neighbourhood or in any other part of India, it evidently bears the marks of having been erected in a ruder age, and by another kind of people than those who for many centuries have been raising buildings on the continent of Hindoostan.

In the India Gazetteer there is the following account of this remarkable, and, at least as far as its style is concerned, solitary structure:—"Some miles to the eastward of Seroli, (*Secrole*,) there is an extraordinary monument called the Saranath. It appears to be a solid mass of masonry, from forty to fifty feet in diameter, originally shaped like a beehive, but the upper part has since crumbled down." This description would lead the reader to suppose that it was of a regular form from the bottom to the top, when, as may be seen in some measure in the drawing, the upper portion of it seems always to have been less in circumference than the lower. "Externally it is cased with large blocks of stone exceedingly well fitted and polished, and decorated near the base with a broad belt of ornamental carving, representing a wreath, and differing much from purely Hindoo sculpture.

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Indeed, it much more resembles the building seen by Mr. Elphinstone during his embassy to Caubul, of which he has given an engraving, and to which he ascribes a Greek origin. At Benares, the Saranath is supposed to have been a Boodh structure, from its resemblance to certain tumuli discovered in Ceylon, and to the dagops in the Booddhist cave-temples in the west of India." The writer is unable to give the exact dimensions of this building, but, from the foregoing account, it must be about a hundred and fifty feet in circumference; and, judging by the eye, it would probably be found to be above, rather than under, a hundred feet in height. The lower part, as far as can be seen where it is most broken, appears to be a solid mass of stone work: the upper part is so much in ruins, and so rough, that no remains of the casing can be seen; it appears to have been built of brick altogether, and is said by some to be a posterior work; in which case the original structure would correspond better with the monument seen by Mr. Elphinstone in his journey from Caubul.

While searching for ruins, between the Indus and Hydaspes, in the neighbourhood of what Major Wilford supposed to be the site of Taxila, Mr. Elphinstone found the building, that the monument of Sarnât is said so much to resemble; and from his description of it, given in the introduction to the account of Caubul, the similarity is certainly very striking, with the exception of the brick work on the top of the pile that is represented in this plate. After stating that they met with no ruins of such antiquity as to have any pretensions to a connection with Taxila, Mr. Elphinstone goes on to say:—"We, however, at length discovered a remarkable building, which seemed at first to be a cupola, but, when approached, was found to be a solid structure, on a low artificial mound. The height from the top of the mound to the top of the building was about seventy feet, and the circumference was about a hundred and fifty paces. It was built of large pieces of hard stone, common in the

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neighbourhood, mixed with smaller pieces of a sandy stone; the greater part of the outside was cased with the first mentioned stone cut quite smooth. Some broad steps lead to the base of the pile: round the base is a moulding, on which are pilasters about four feet high, and six feet asunder; these have plain capitals, and support a cornice marked with parallel lines and beadings. The building then retires, leaving a ledge of a foot or two broad, from which rises a perpendicular wall of about six feet high: about a foot above the ledge, is a fillet formed by stones projecting a very little from the wall; and at the top of the wall is a cornice of a greater projection, from which the sphere springs. The top is flat, and forms an area of eleven paces long, by five broad; there are the foundations of walls upon this level space at the summit. The natives call it the *Tope* of Maunicyaula, and say that it was built by the gods."

In a paper of Mr. William Erskine's, published in the Bombay Transactions, on the remains of the Booddhists in India, there are the following remarks relative to the building that is described above, and to the monument at Sarnât. "If we descend towards India, neglecting Kashmire, where from history we know that the religion of Booddh once prevailed, we find in the Punjab, beyond the Hydaspes, the *tope* or mound of Manikyala, described by Mr. Elphinstone; a building like a cupola, seventy feet high, the origin of which is unknown, but which in its form and whole appearance carries along with it sufficient proof that it was a magnificent dagop, constructed at a remote period by persons of the Booddhist faith. About five miles from Benares is a structure very much resembling that seen by Mr. Elphinstone at Manikyala. In describing it, I am proud to be permitted to use the words of a lady distinguished for her intelligence and research, who visited it a few years ago." The following is an extract from a manuscript journal of the Hon. Mrs. Stewart Mackenzie:—"It is a circular mass of brick work," (some-

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what curious it is, how frequently travellers materially differ from each other, in their description of the same thing—the lower half of this building, certainly seems to be a pile of solid masonry :) “there has been a casing of stone work to it, which in many places has been removed. Where it remains, it exhibits some good carving of high-wrought borders, in which the figure of Boodh is a kind of medallion among a rich pattern of leaves and flowers. There have been, all around, eight projections from the mass, standing out by the stones advancing about eight inches, (see the engraving.) About mid-height it grows smaller, exactly in the shape of a daghope; but towards the top it is a mere mass of ruins.” The foundations of a very large building are to be traced about two hundred yards off. “There is no tradition whatever of the use or nature of this building, but it struck me immediately to be the same kind of building that I had seen in the courts of Boodh temples at Ceylon, there called the *taut* of Boodh; and it also resembles the emblem in the Cave of Carlee, and in the Biswakurma at Ellora. There are now no Booddhists near Benares; but a little miserable pagoda, about a hundred yards off, is reckoned by the Brahmins the most sacred spot in the neighbourhood of Benares. It is a singular thing, that, both here and at Gya, the favourite seats of religions so hostile to each other should be the same.” Mr. Erskine responds to this last remark, and says, that many other instances strengthen the observation.



Engraved by C. M. Mason

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CAWNPORE.

THE town of Cawnpore is situated on the west side of the Ganges, in the province of Allahabad, which forms a portion of that rich and fertile country that lies between the Jumna and the Ganges, and is called the Dooab.

The old town of Cawnpore was probably never a place of any note; and the importance that attaches to it at this present time, arises from its having become the largest military station in upper India. Cawnpore forms a frontier station, to overawe the independent kingdom of Oude, and stands sentry, as it were, over Lucknow, the capital of the King of Oude's dominions, lying on the other side of the Ganges.

Bishop Heber, from whom we are at all times delighted to extract information, gives the following description of this place:—"Cawnpore is a place of great extent, the cantonments being six miles from one extremity to the other, but of very scattered population. Its population, however, abstracted from the civil and military establishments, is still considerable: there are many handsome mosques, and the view of the town from the course gives quite the idea of a city. The European houses are most of them large and roomy, standing in extensive compounds, and built one story high, with sloping roofs, first thatched, and then covered with tiles; a roof which is found better than any other to exclude the heat of the sun, and to possess a freedom from the many accidents to which a mere thatched roof is liable."

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“Of the climate of Cawnpore I had heard a very unfavourable account, which, however, was not confirmed by the residents, who said, that during the rains it was a very desirable situation; the cold months were remarkably dry and bracing, and the hot-winds were not worse than in most other parts of the Dooab. The great inconveniences of the place are, as they represent it, its glare and dust; defects, however, which are in a considerable degree removed already, by the multitude of trees which they are planting in all directions. There is no regular Christian church. Divine service is performed alternate mornings and evenings, in a thatched but convenient bungalow, nearly in the centre of the station, and in a riding-house adjoining the cavalry barracks. Government has sanctioned the building of two churches, but on a scale, I am told, of such rigid inspection and economy, that nobody will undertake the contract. The shops in Cawnpore are large, and, though far from showy, contain some good things, which are sold very little dearer than in Calcutta. The necessaries of life are barely half the price which they are there, (at Calcutta,) and an excellent house may be rented for eighty or ninety rupees monthly. On the whole, it is one of the most considerable towns which I have seen in northern India, but being of merely modern origin, it has no fine ancient buildings to show; the European architecture is confined to works of absolute necessity only, and marked by the greatest simplicity; and few places of its size can be named, where there is so absolutely nothing to see.”

At this place, the excellent missionary, Henry Martyn, laboured for some months in the years 1809 and 1810, both among the Europeans in the cantonments, and among the natives in the town. In the life of Martyn, there is an account of his first effort to preach the gospel publicly to a mixture of Hindoos and Mahomedans at Cawnpore. “The close of the year 1809 was distinguished by the commencement of Mr. Martyn’s first public ministration among the

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heathen. A crowd of mendicants, whom, to prevent perpetual interruptions, he had appointed to meet on a stated day for the distribution of alms, frequently assembled before his house in immense numbers, presenting an affecting spectacle of extreme wretchedness. To this congregation he determined to preach the word of the Saviour, who is no respecter of persons." This effort to make known the word of God to these people, seems to have had a peculiar blessing upon it, and at times he drew together a congregation of eight hundred souls, who frequently burst out into loud applause at what he said. Surely, the word of the Lord shall not return unto him void.

The effects of the missionary labours of Henry Martyn in the town of Cawnpore, do not appear to have come under the notice of Bishop Heber; and in the mention of a confirmation that took place while the Bishop remained there, its does not, from the narrative, appear that those who received the rite were of the native population, though they were probably a mixture of European, half-caste, and native children, or, perhaps, grown persons. The account of this transaction is very slightly noticed in the Bishop's Journal in the following words: "During my stay at Cawnpore not many events occurred worth noticing. On Sunday, the eleventh, I confirmed upwards of eighty persons, a considerable portion of whom afterwards received the sacrament." The narrative proceeds: "I visited on Monday the new military hospital, and regimental school of the 16th Lancers, both of which are in excellent order. The regimental school is on the National system, and conducted extremely well. An institution of a wider scope, and loftier pretensions, was established some years ago at Cawnpore, for the children both of Europeans and natives, which obtained a very liberal subscription from the English residents, and has since received from Government a handsome grant of 400 sicca-rupees per month. It has an excellent house, with good

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school-rooms, an English master and mistress at a large salary, and a Persian moonshee; but I found it attended but by very few European and half-caste, and still fewer native children, in deplorable want of books, and other similar supplies, and with a master who had apparently been brought in as a party measure, who was previously altogether inexperienced in the improved system of education, and actually declined to be examined in any of the points most necessary to his usefulness. The native boys were learning Lindley Murray's grammar, without any tolerable knowledge of the language in which it is written, and they had for their single class-book Joyce's scientific dialogues, which they stammered over by rote, but could none of them construe into Hindoostanee."

The distance from Cawnpore to Calcutta, by way of the new road to Benares, is nearly 650 miles. Saving the picturesqueness of the banks of the Ganges at this place, there is certainly nothing very interesting about it. In the Plate, the European bungalows may be seen at a distance on the bank of the river.



Engraving by J. Smith

Engraving by J. Smith

THE TAJ MAHAL, AGR

Engraving by J. Smith

THE JUMMA MUSJID—AGRA.

AGRA, like most other cities of India, consists of two portions ; the one part presenting a scene of ruin and desolation, the other exhibiting a habitable and apparently prosperous condition. In some places the ancient and modern parts of a town are mingled together ; in others, they are separate, and of this last state, both Agra and Delhi afford examples. A single century, or even a shorter space of time, is sufficient to reduce the streets and bazars of an Indian city to a level with the earth from whence they rose, and to become almost as though they had never been ; while the larger mosques and tombs remain with little deterioration, and stand as melancholy monuments of the earlier splendour and prosperity of Eastern capitals.

The Jumma Musjid, or principal Mosque, at Agra, stands nearly fronting the Delhi gate of the fort, leaving an open space, about the size of a London square, between them. This building, though it wears the appearance of antiquity, is still quite perfect, and seems, together with the fort, to form a connecting link between the ancient and modern parts of the city ; so that, viewing them in their present state, a question might almost arise, as to which portion they most properly belong.

In Hamilton's Indian Gazetteer, we find the following notice concerning the province of Agra—" In the remote ages of Hindoo antiquity, this province must have formed a very important division of Hindoostan, as it contained Kanoge, Mathura, (or Muttra,) and Bindrabund, the seats of their most

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famous empires, and still among their most venerated places of pilgrimage. The city of Agra is supposed to have been the place of Avatar (or incarnation) of Vishnu, under the name of Parasu Rama, whose conquests extended to, and included, Ceylon. After the Mahomedan invasion, it followed the fate of Delhi; and during the reign of Akbar, as containing the temporary metropolis, was the leading province of the empire."

Agra must long have been one of the principal cities of India, yet almost the first mention made of it in Ferishta's History of the Mahomedan Conquest, is to record a violent earthquake, that occurred there during the reign of Secunder I. in the year of our Lord 1504. In recounting that event, it is said, "The mountains shook on their broad bases, and every lofty building was levelled with the ground, some thousands of the inhabitants being buried in the ruins." This city was built upon uneven and rather rugged ground, but there is certainly no elevation, either in the town or its neighbourhood, that deserves the high title of a mountain.

The city of Agra was greatly embellished by the Emperor Akbar, and it certainly contains some of the most beautiful remains of architecture that are to be found in India, where the face of a vast country is covered with the ruins of two great empires, and of many powerful independent states. The walls of the ancient city may be traced, though not very easily, for fifteen miles in circumference, taking both sides of the river Jumna; and this whole space is filled with mosques, tombs, and decayed palaces of various sizes, and of various forms, especially in the shapes of the domes, but invariably picturesque. Beyond the space also, contained within the walls, there are numerous buildings, particularly in the direction of Secundra, where the tomb of Akbar stands, about seven miles to the north of the city. In the neighbourhood of the fort some of the tombs have been converted into dwelling-houses, by the English residents.

JUMMA MUSJID.

The modern part of the city of Agra consists of a single broad street, very picturesque from the style of its architecture, and from its projecting verandas and the ornamented fronts of the houses. On each side of this principal street there are lanes, of scarcely sufficient width to allow a palanquin to pass. The present town is surrounded by an indifferent wall, of perhaps about four miles in circuit. For nearly a century before this part of India was subdued, and added to the possessions of the English in Hindoostan, it was ravaged and ruled, alternately, by the Jauts and the Maharrattas: but, in the year 1803, this province was wrested from the hands of the last of these powers, by the military skill and enterprise of Lord Lake.

The army, under Lord Lake, appears to have passed up from Cawnpore towards Delhi through the Dooab, leaving Agra, as it were, in the rear. In the progress of the troops through this rich and fertile tract of country, the town of Coel, one of the principal places in the Dooab, surrendered to Lord Lake; and he took the strong fortress of Allighur, in the same neighbourhood, by a *coup de main*. Lord Lake then proceeded towards Delhi, until within six miles of the city, still on the Dooab side of the Jumna: he defeated the army of Scindia in a pitched battle. After this victory, the British army took possession of Delhi, without further opposition. Lord Lake returned down towards Agra on the west side of the Jumna, and arrived before that city on the 4th of October, 1803. He summoned the garrison to surrender, and no answer was returned; but he received information that considerable confusion prevailed within the fort, where all the European officers (the French in the Mahratta service) were placed under confinement.

The following account of the capture of Agra is given in Mill's History of British India:

“Finding that approaches could not be made, unless seven battalions of the enemy's regular infantry were dis-

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lodged, who, with several guns, were encamped without the fort, and occupied the town of Agra, together with the principal Mosque, (the Jumma Musjid,) and some adjacent ravines, General Lake gave directions for attacking the town and the ravines on the 10th, both at the same time—the one with a brigade, the other with three battalions of Sepoys. The attack succeeded in both places, though not without a severe conflict; for the troops engaged in the ravines, being carried by their ardour to quit them, and gain the glacis, for the purpose of seizing the enemy's guns, were exposed to a heavy fire of grape and matchlocks from the fort, and suffered proportionally both in officers and men. Another occurrence was, that the defeated battalions agreed afterwards to transfer their services to the British commander, and marched into his camp, to the number of two thousand five hundred men, on the 13th of October. On that day the garrison requested a parley; but while a British officer, sent into the fort, was endeavouring to remove their objections to the terms of capitulation, they recommenced firing, and would admit of no further intercourse. The breaching batteries, however, having opened on the morning of the 17th, and threatening a speedy catastrophe, they capitulated in the evening, on the terms of safety to their persons and private property."

Agra is both a civil and a military station; and, were it not for the hot winds at one period of the year, it would be as pleasant a place of residence as any in India.

TAT MANILA AGUA



THE TAJ MAHAL, AT AGRA.

THIS splendid Edifice, which is justly celebrated as the finest piece of Oriental architecture that remains to exhibit the power and magnificence of the Mahomedan rulers, and to display the skill and industry of the people of Hindoostan, was erected by the Emperor Shah Jehan, for the cemetery of Muntâza Zemâni, a favourite sultana, who died in the year of our Lord 1631.

To the raising of this structure a slight reference is made in Ferishta's History of the Reign of Shah Jehan. In Dow's translation of this history from the Persian, it is said, "that on the death of the sultana, the emperor, to express his respect for her memory, raised at Agra a tomb to her name, which cost in building the amazing sum of seven hundred and fifty thousand pounds." Again it is observed, "that on the return of Shah Jehan to Agra from Lahore, in the year 1642," eleven years after the death of the princess, "the tomb of Muntâza Zemâni was finished at a great expense, and that the emperor endowed with lands a monastery of Fakirs, whose business it was to take care of the tomb, and to keep up the perpetual lamps over her shrine."

Muntâza Zemâni, or "The most exalted of the Age," was the daughter of Asiph Jâh, the minister of Jehangire, Shah Jehan's father, and the niece of the celebrated Noor Jehan, the wife of Jehangire, and Empress of the East. The historian relates, that Muntâza had been twenty years married to Shah Jehan, and had borne him a child almost every year, and died at last in travail. It is also stated, "that though she seldom interfered in public affairs, Shah Jehan owed the empire to her influence with her father. Nor was he

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ungrateful : he loved her living, and lamented her when dead. Calm, engaging, and mild in her disposition, she engrossed his whole affection : and though he maintained a number of women for state, they were only the slaves of her pleasure. She was such an enthusiast in Deism, that she could scarcely forbear persecuting the Portuguese for their supposed idolatry ; and it was only on what concerned that nation, she suffered her temper, which was naturally placid, to be ruffled."

It would be very difficult to give a description of the Tâj Mahal, that would convey an adequate idea of its beauty and splendour. The body of the building itself, together with its great gateway, side mosques, and detached minarets, form the most admirable group of Mahomedan architecture that continues at this day to adorn the fabric-covered plains of Hindoostan. An Italian artist, visiting the Tâj some years since, is said to have lamented that it had not a glass-case over it. This story is often repeated, in order to convey an idea of the richness and beauty of the ornamental parts of the building ; but the remark by no means does justice to the principal merit of the structure. The design of the Tâj is full of vigour, as well as elegance ; and, if it had not the slightest portion of inlaying or ornament about it, which, though extremely elaborate, is in good taste and keeping, it would still present, in its style alone, perhaps the most beautiful edifice, that was ever projected by the genius, and raised by the hand, of man.

The form of the building is a square, with the four corners taken off. From the centre rises a high conically-formed dome of very large dimensions, and apparently of admirable proportions. On the roof also, at the corners, are cupola temples, and a number of small minars. The whole is of white marble, and, to use the word that would best express the nature of the ornament, it might be said to be veneered with black and red marble. At each corner of the high and

THE TAJ MAHAL, AT AGRA.

extensive marble platform, on which the building stands, is raised a lofty minaret, the peculiar elegance of which, it would be difficult to imagine any thing could surpass. A mosque of red stone, crowned with three marble domes, stands on each side facing the Táj, upon the immense red-stone platform that forms the foundation of the whole structure. The face of this foundation, skilfully ornamented, extends along the banks of the Jumna for several hundred feet, and the foot of the wall is washed by the waters of the river during the rains. The interior of the Táj is one large apartment, in the centre of which are placed two plain but handsome tombstones, contained within a marble skreen of exquisite workmanship. The gateway into the Táj garden, corresponds in richness and grandeur with the body of the building. Large, massive, and appropriate, it is constructed of red stone and white marble, and surmounted with a row of marble cupolas. A high flight of steps from this entrance descends into the garden, and an avenue of cypress trees leads up to the building, the dazzling whiteness of which is admirably contrasted with the dark foliage of the trees.

Shah Jehan was himself interred in this splendid mansion of the dead, having died in the fort at Agra, where he had been confined by his son Aurungzebe, for nearly eight years. The four sons of Shah Jehan strove for the empire, like "the four winds of heaven upon the great sea," before their father was either aged or imbecile. The cause that gave rise to the disputes among the sons of Shah Jehan, is thus powerfully rendered by the historian Ferishta. "Shah Jehan, after a reign of thirty years of prosperity, found himself suddenly involved in trouble and misfortune. The storm had long been gathering: it was foreseen, but nothing could prevent it from falling. The emperor, with abilities for business, was addicted to pleasure; and though he was decisive in the present moment, he was improvident of the future. His affection for his sons was the source of the calamities which

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shook his empire. Pleased with their promising parts when young, he furnished them with opportunities for exercising their talents in the cabinet as well as in the field ; and when they became, by their own merit, objects of public attention, it was dangerous, if not impracticable, to reduce them into private stations. The unsettled system of succession to the crown had roused their ambition, and awakened their fears. They were to each other objects of terror, as well as of envy. They all looked forward with anxiety to the death of their father ; and each saw in that gloomy point, either a throne or a grave. Their hopes and fears increased with their growing age. They had provided themselves against the important event of his demise ; and when he was seized with what was deemed a mortal disease, they broke forth at once from that silent respect which their reverence for the person and authority of a parent had hitherto imposed on their minds." After a long and violent struggle, which darkened the fertile provinces of Hindoostan with all the horrors of civil war, the craft and policy of Aurungzebe, the third son of the emperor, prevailed over his brothers, and he took possession of the empire, with the title of Allumgire, or "the Conqueror of the World."

The Táj is kept in order by the government of India at a considerable expense, and visitors entering the garden are desired to leave their sticks behind them, as though they were going into the picture gallery in Pall Mall. Some years ago, a very perfect model in ivory, of this costly edifice, was exhibited in London ; but it excited little attention, so that it by no means answered the expectations of those, who were at the pains and expense of sending it to England.



JAPAN. KIOO — KIOO.

Engraving by J. H. Stiles. 1858.

JAHARA BAUG—AGRA.

THE Jahara Baug (*or Garden*) is situated on the bank of the Jumna, opposite to the upper part of the city of Agra. The eastern side of the river, at this place, seems to have been occupied by the houses and gardens of the rich men of the day, when the city flourished; and the towers, that are represented in the plate, stand at the corners of some of these grounds, as summer-houses might do in England, in gardens or pleasure-grounds, that extend down to the side of a river.

The great part of the city of Agra stands on the western bank of the Jumna, but there are some beautiful remains of buildings on the eastern side also, both in mosques, tombs, and dwelling-houses. Amongst these are the buildings that belong to the Ram Baug, and Jahara Baug; also the mosque called the China Carosa, a large handsome edifice, once porcelained over, (like some Chinese pagodas,) a part of which ornamental coating still remains. The extremely beautiful tomb of Etemad-ud-Dowlah, the minister of Jehangire, and father to the celebrated, beautiful, but restless Empress Noor-Jehan, stands also to grace this side of the river. This tomb is built of white marble, like the Tāj Mahal, with a dome and four minarets. The whole building is covered with marble lattice-work, and inlaying of party-coloured mosaics of the most elaborate and delicate kind; and though inferior in size to many, it equals, in style of architecture, and execution of ornament, any other edifice of the same description in India. From the minarets nearest the river, of this tomb of Etemad-ud-Dowlah, there is a grand panoramic view of the city, that lies in the form of a half-moon on the other side, and of the surrounding country. Innumerable domes and minarets are visible in almost every

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direction ; the windings of the Jumna up towards Secundra are to be traced, and the great tomb of Akbar is distinctly to be seen. The Tāj Mahal, and the Fort appear to great advantage, and all the glittering towers of Agra, displaying a brightness of colour, that, if faithfully painted, would scarcely be believed to exist, by those who have only witnessed the commonly cold effect of European landscape. Views may be found, and delineated, that might, from local circumstances, create a deeper interest in the public mind ; but probably not one in the whole world, that would furnish a more rich, beautiful, or brilliant scene for panoramic representation, than the prospect of Agra, and its neighbourhood, from the spot that is here described. The tomb of Etemad-ud-Dowlah a few years ago was utterly neglected, and it may be so still ; some cows had the undisturbed possession of it. It is grievous that such works as this should be suffered to fall into decay, for want of a little care. Many of the buildings are very durable in their materials, and the style of the architecture is well calculated to stand the ravages of time, yet the peepul tree is permitted to insinuate itself into the crevices of the buildings, and tear them to pieces, although a very small portion of expense and trouble might preserve them. Some few of the tombs and mosques are taken care of ; for instance, the Tāj Mahal, and Akbar's tomb at Secundra, which lately underwent a thorough repair, by order of the Marquis of Hastings ; but these are rather uncommon cases : cave temples, pagodas, mosques, tombs, and palaces are mouldering into ruin in all directions ; a wide and melancholy scene of desolation is spread upon the plains of Hindoostan, and there is nothing apparently rising to occupy the place of former grandeur.

The Mahomedans, when they possessed the empire of India, made it their own country, and founded there as splendid a monarchy as the world has almost ever seen. But the Europeans, though possessing absolute power, estab-

JAHARA BAUG.

lishing peace, encouraging agriculture, and promoting social order, are in themselves at the best but strangers and pilgrims in the land, living a life that many consider little better than banishment, and seeking to enrich themselves, that they may spend the fruits of their labour in their own country. It can hardly, therefore, be expected, under all the circumstances in which they are connected with India, that any great works, public or private, should be undertaken by the present rulers of Hindoostan.

Bishop Heber is disinclined to allow great antiquity to any of the ruins of Hindoostan. The date of the earliest Mahomedan buildings might be ascertained, as they could not have existed previous to the Mahomedan conquest of India; but some of the Hindoo remains may be much more ancient than the Bishop seems willing to admit.

In a letter addressed to Wilmot Horton, Esq., and published in Bishop Heber's Journal, he says, "During my long journey through the northern half of this vast country, I have paid all the attention I could spare to a topic on which Schlegel bitterly reproves the English for their inattention to, the architectural antiquities of Hindoostan. I had myself heard much of these before I set out, and had met with many persons, both in Europe and in Calcutta, (where nothing of the kind exists,) who spoke of the present natives of India as a degenerate race, whose inability to rear such splendid piles was a proof that these last belong to a remote antiquity. I have seen, however, enough to convince me, that both the Indian masons and architects of the present day, only want patrons sufficiently wealthy, or sufficiently zealous, to do all which their ancestors have done; and that there are very few structures here, which can, on any satisfactory grounds, be referred to a date so early as the greater part of our own cathedrals.

"Often in Upper Hindoostan, and still more frequently in Rajpootana and Malwa, I have met with new and unfinished

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shrines, cisterns, and ghauts, as beautifully carved, and as well proportioned, as the best of those of an earlier date. And though there are many buildings and ruins which exhibit a most venerable appearance, there are several causes, in this country, which produce this appearance prematurely. We ourselves have a complex impression made on us by the sight of edifices so distant from our own country, and so unlike whatever we have seen there. We multiply, as it were, the geographical and moral distance into the chronological, and can hardly persuade ourselves that we are contemporaries with an object so far removed in every other respect. Besides this, the finest masonry in this climate is sorely tried by the alternate influence of a pulverizing sun, and a continued three months' rain. The wild fig-tree, (peepul, *ficus religiosa*,) which no Hindoo can root out or lop without a deadly sin, fixes its roots in the joints of the arching, and, being of rapid growth at the same time, in a very few years increases its picturesque and antique appearance, and secures its eventual destruction. Lastly, no man, in this country, repairs or completes what his father has begun; preferring to begin something else, by which his own name may be remembered."



RUINS ABOUT THE TAJ MAHAL, - AGRA.

TAJ MAHAL.—AGRA.

A VIEW of the Tâj Mahal, as it is seen from the banks of the Jumna, about half a mile below the building, was given in the first number of this work; and the scene that this plate contains, represents the land-side of the Tomb, and some of the ruins that surround it. The arched gate-way that appears in the drawing, is the way into an enclosed, though large space of ground, that lies before the great entrance and front wall of the Tâj Garden. The top of this kind of triumphal arch gate-way, with its row of small cupolas, may be distinguished in the engraving. The high conical-shaped dome in the distance stands on the centre of the building itself; the minarets and the side mosques of the Tâj are likewise seen.

Some description of this magnificent and most beautiful Tomb has appeared in the first part of this work; also the name and station of its royal builder, and the cause and purpose of its erection, with a short account of those whose ashes it contains. No one that ever lived lies enshrined in such splendour as Shah Jehan and his wife Muntâza Zemâni, whose remains are deposited in this gorgeous sepulchre. The Tâj Mahal is very justly celebrated as the finest, and by far the most beautiful, of all the monuments of Hindostan; its design is at once elegant and grand; its dimensions are great, and its proportions admirable; the materials of which it is constructed are costly in their kind, and superior in their quality; its exterior and interior ornaments and embellishments are elaborate and rich; and whether it is viewed as a complete and exquisitely finished work of a graceful and noble style of architecture, or taken and examined separately in all its various and minutely-

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wrought parts, it exhibits a structure that surpasses, we might safely assert, any thing of the kind that continues on the face of the earth, at this day, to arrest the attention, and demand the admiration, of those who travel into distant lands.

“ The modern district of Agra joins the Delhi division a short distance north of Kosee, and extends along the banks of the Jumna to its junction with the Chumbul. On the west it is bounded by the pergunnahs of Deeg, the Bhurtpore territories, and the pergunnahs of Dholpore, Barree, and Rajakera. That portion situated between the Chumbul and the Jumna is a table-land, elevated above the beds of both rivers about sixty feet, and composed of a light soil. In many parts, during the dry season, the tanks, streams, and rivulets are without water, which, for agriculture and domestic purposes, is procured from wells. Cultivation, in this province, when compared with its condition in the Company's old provinces, has made but little progress. The waste lands are very extensive, and a portion of them might, without injustice, be set aside for the maintenance of watchmen, or for any other public measure.”

Of the native inhabitants of the province of Agra, the following account has been given in the Indian Gazetteer:—
“ The natives are in general a handsome robust race of men, and consist in a mixture of the Hindoos and Mahomedans, few of the Seiks having come so far south. A considerable number of the cultivators to the west of the Jumna are Jauts, and the country of the Macherry Rajah contains many Mewatties, long noted for their thievish propensities. The Hindoo religion is still predominant, although the country has been (until recently) permanently subject to Mahomedan princes since the thirteenth century. Pagodas are numerous, and mosques rare, while the Rajpoot and Braminical races prevail among the peasantry. The woods and jungles are full of peacocks, another symptom of Hindooism; and most of the names are followed by the affix of Singh, which

TAJ MAHAL.—AGRA.

ought to be peculiar to the Rajpoots of noble descent; but the Jauts assume it without ceremony, and so do the Seiks likewise, who, being apostates from the Braminical faith, have still less claim to such a distinction.—The language of common intercourse is the Hindostanee; but the Persian is used for public and official documents, and is also spoken in conversation by the higher classes of Mahomedans. The Bruj dialect is spoken around the city of Agra, and extends to the Vindhya mountains. In the words of the Lord's prayer, in this language, twenty-eight correspond with those occurring in the Bengalese and Hindostanee specimens, besides two or three Sanscrit words of frequent recurrence in the Bengalese. The ancient language of Kanoje, the capital of Upper Hindostan, at the period of the first Mahomedan invasion, is thought by Mr. Colebrooke to form the basis of the modern Hindostanee."

Short notices of the town of Agra, both ancient and modern, have already been given in the third Number, in describing the Jumma Musjid, and in the seventh Part, in illustrating some ruins on the banks of the Jumna, opposite to the upper part of the city. This capital does not appear to have struck Bishop Heber as possessing superiority in architectural remains over other places in India, by any means so much as it did the writer of these notes; and the difference was more apparent on revisiting Agra, after seeing Delhi and other places. There is a peculiar brilliancy about Agra, that no one unacquainted with Eastern scenery can well conceive; and which no one, who has seen it, can easily forget. Yet there are animated descriptions of what he saw at Agra, to be found in Bishop Heber's Journal, as the following account of some of the buildings and halls, in the interior of the fort, will amply shew. "The fort is very large and ancient, surrounded with high walls and towers, of red stone, which command some noble views of the city, its neighbourhood, and the windings of the Jumna. The prin-

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cipal sights, however, which it contains, are the Mootee Musjid, (*Pearl Mosque*,) a beautiful building, of white marble, carved with exquisite simplicity and elegance." So beautifully laid are the stones in this mosque, that it looks as if it had been cut out of a solid block of marble. "The palace built by Akbar, in a great degree of the same material, and containing some noble rooms, is now sadly disfigured and destroyed by neglect, and by being used as warehouses, armories, offices, and lodging-rooms for the garrison. The hall, now used as the "Dewanny Aum," or public court of justice, is a splendid edifice, supported by pillars and arches of white marble, as large, and more nobly simple, than that of Delhi. The ornaments, carving, and mosaic of the smaller apartments, in which was formerly the Zennana, are equal or superior to any thing which is described as found in the Alhambra. The view from these rooms is very fine; at the same time, there are some adapted for the hot winds, from which light is carefully excluded. This suite is lined with small mirrors, in fantastic frames; a cascade of water, also surrounded with mirrors, has been made to gush from a recess at the upper end, and marble channels, beautifully inlaid with cornelians, agates, and jasper, convey the stream to every side of the apartment." This is a fine description of a rich and magnificent palace.



Illustration by Mr. J. H. Fisher, R.S.

From the "The East"

THE EAST

THE EAST

AKBAR'S TOMB—SECUNDRA.

THE village of Secundra is about seven miles from the city of Agra, situated on the road to Muttra and Delhi; and though it is now a small and ruinous village, there are the remains of what might have been a large and handsome town. The ruins, from the north gate of Agra to Secundra, are almost continuous, and favour the opinion expressed in the *Indian Gazetteer*, that Secundra, in former times, was probably a suburb of the city of Agra. "It is now an uninhabited collection of ruins. Of these, several noble gateways, part of the walls of a palace, a coss minar, (a pillar erected at the end of each coss, a distance of two English miles,) and various other architectural fragments, are still in a tolerable condition. The only remaining entire structure is the celebrated Mausoleum of the Emperor Akbar, a vast pyramidal pile of arched galleries, tier over tier, with small cupola pavilions at intervals. It is certainly, in point of magnificence, the most remarkable of all the Mogul monuments, and scarcely yields to any in the elaborate details of its marble trellises and relievos; but is fantastical in its design, and in the contrasted colours of its materials."

Bishop Heber says of this remarkable building—"It stands in a square area of about forty English acres, enclosed by an embattled wall, with octagonal towers at the angles, surmounted with open pavilions. This enclosure has four very noble gateways of red granite, the principal of which is inlaid with white marble, and has four high marble minarets. The space within is planted with trees, and divided into green alleys, leading to the central building, which is a sort of solid pyramid surrounded externally with cloisters, gal-

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leries, and domes, diminishing gradually on ascending, till it ends in a square platform of white marble, surrounded with the most elaborate lattice-work of the same material, in the centre of which is a small altar tomb, also of white marble, carved with a delicacy and beauty which do full justice to the material, and to the graceful forms of Arabic characters which form its chief ornament. At the bottom of the building, in a small but very lofty vault, is the real tomb of this great monarch, plain and unadorned, but also of white marble. There are many other ruins in the vicinity, some of them apparently handsome; but Akbar's tomb leaves a stranger little time or inclination to look at any thing else. Government has granted money for the repair of this tomb, and an officer of engineers is employed on it. A sergeant of artillery is kept in the place, who lives in one of the gateways; his business is to superintend a plantation of sissoo-trees, made by Dr. Wallich. He says the soil does not appear to suit them; they grow, however, but by no means rapidly. For fruit-trees, particularly the orange, the soil is very favourable; and the tall tamarinds, and the neglected state of the garden, afford more picturesque points of view than large buildings are usually seen in."

Akbar was a noble and a justly renowned monarch, who left behind him the greatest name that was ever known in India, in Mahomedan times. The celebrated Abul Fazil, the most elegant writer of India, has given to the world the history of this accomplished prince; and from that biography Col. Dow, in his translation of the History of Hindoostan, from the Persian, has taken his abridgment of the Life of Akbar, the son of Humaioon. The long reign of Akbar, of more than fifty years, was almost a continued period of fierce wars with the Indian princes, that seemed to require all the resolution and skill of such a one as Akbar to maintain. The Mahomedans had a long and arduous contention for the empire of Hindoostan; and this enterprising prince appears to have

AKBAR'S TOMB.

been one of the principal instruments in establishing the Mogul power. A king of less determination or ability, humanly speaking, could never have withstood and subdued the host of enemies that were continually rising up against him on every side. There appears to be a great similarity of character between Akbar and Richard the First of England, as will be seen in the character that is ascribed to him by his historian, Abul Fazil. "Mahomed Akbar was a prince endued with many shining virtues. His generosity was great, and his clemency without bounds: this latter virtue he often carried beyond the line of prudence, and in many instances passed the limits of that justice which he owed to the state; but his daring spirit made this noble error seem to proceed from a generous disposition, and not from any weakness of mind. His character, as a warrior, was rather that of an intrepid partisan than of a great general; he exposed his person with unpardonable rashness, and often attempted capital points, without using that power which at the time he possessed. But fortune, and a daring soul, supplied the place of conduct in Akbar: he brought about at once, by desperate means, what calm caution would take much time to accomplish.

"This circumstance spread the terror of the name of this conqueror so wide, that Hindoostan, ever subject to the convulsions of rebellion, became settled and calm in his presence. He raised *a wall of disciplined valour* against the powers of the North, and by his own activity inspired his omrahs with enterprise.

"He loved glory to excess, and thirsted after a reputation for personal valour: he encouraged learning with the bounty of kings, and delighted in history, which is in truth the school of sovereigns. As his warm and active disposition prompted him to perform actions worthy of the pen of the poet, so he was particularly fond of heroic compositions in verse. In short, the faults of Akbar were virtues carried to extremes ;

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and if he sometimes did things beneath the dignity of a great king, he never did any thing unworthy of a good man. His name lives, the glory of the house of Timur, and an example of renown to the kings of the world."

When the Marquis of Hastings visited the upper provinces of India, this building appears peculiarly to have attracted his attention; and he caused considerable repairs to be made, and the ornaments to be restored as much as possible. When this drawing of the building was made, in the end of 1822, they were in the act of putting up the cupola, that appears deficient at the top. When Sir George Nugent's army was at Agra, in the year 1808 or 1809, a regiment of English cavalry was quartered, and their horses picketed, in this tomb. How distant from the mind of him, over whose ashes, and to whose memory, this great fabric was raised, must have been the conception, that such a scene would ever be witnessed at the monument of his power; or that ever a strange people should come, from almost the ends of the earth, to take possession of the empire that he had fought so hard, and laboured so strenuously, to establish!



Engraved by J. H. Johnson

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ENTRANCE OF

A MOSQUE, AT FUTTYPOOR SICRI.

FUTTYPOOR SICRI is a ruined town, lying about twenty miles to the westward of Agra, and is the second marching station on the great western road, that leads to Jeypoor, Ajmeer, Kota, &c. The Drawing represents the Gateway of the Mosque attached to the palace of Akbar, the most celebrated of the Mahommedan emperors of Hindostan. This entrance leads into a fine arcaded quadrangle, of about 500 feet square, on the left-hand side of which stands the Mosque itself, surmounted by three domes of white marble; but by no means corresponding, either in point of size or grandeur, with the magnificence that distinguishes the Gateway. Fronting the entrance there are two tombs of very elaborate workmanship: the one on the right contains several monuments of the imperial family of Akbar; the one on the left, a beautiful little structure of white marble, is the shrine of Sheck Solimaun.

Bishop Heber, in his Journal, particularly remarks the imposing appearance of this fine quadrangle, and says, "The impression which this whole view produced on me will be appreciated, when I say, that there is no quadrangle, either in Oxford or Cambridge, fit to be compared with it, either in size, or majestic proportions, or beauty of architecture. It is kept in substantial repair by the British government, and its grave and solid style makes this an easier task, than the intricate and elaborate inlaid work of the Tomb of Akbar at Secundra, or the Tâj Mahal at Agra. The interior of the Mosque itself is fine, and in the same simple character of grandeur; but the height of the portal tower, and the magnificence of the quadrangle, had raised my expectations too high, and I found that these were the greatest as well as the most striking beauties of Futtypoor.

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“A little to the right is the Palace, now all in ruins, except a small part, which is inhabited by the Tusildar of the district. We rambled for some time among its courts, and through a range of stables worthy of an emperor, consisting of a long and wide street, with a portico on each side fifteen feet deep, supported with carved stone pillars in front, and roofed with enormous slabs of stone, reaching from the colonnade to the wall. There are four buildings particularly worthy of notice; one a small but richly ornamented house, which is shown as the residence of Beerbul, the emperor's (Akbar's) favourite minister. Another is a very beautiful octagonal pavilion in the corner of the court, which appears to have been the Zenana, and was variously stated to have been the emperor's private study, or the bed-chamber of one of his wives, who was the daughter of the Sultan of Constantinople. It has three large windows filled with an excellent tracery of white marble, and all its remaining wall is carved with trees, bunches of grapes, and the figures of different kinds of birds and beasts, of considerable merit in their execution; but the two last disfigured, by the bigotry of Aurungzebe, who, it is well known, sought to make amends for his own abominable cruelty and wickedness towards his father and brothers, by a more than usual zeal for the traditions and observances of Islam. The third is a building, which, if its traditional destination be correct, I wonder Aurungzebe allowed to stand. It consists merely of a shrine or canopy supported by four pillars, which the Mussulman ciceroni of the place pretend was devoted by Akbar to the performance of magical rites. Whatever its use may have been, it is not without beauty. The fourth is a singular pavilion, in the centre of which is a stone pulpit richly carved, approached by four stone galleries from different sides of the room, on which the emperor used to sit on certain occasions of state, while his subjects were admitted below to present their petitions. It is a mere capriccio, with no merit except

MOSQUE AT FUTTYPOOR SICRI.

its carving. It commands from its terraced roof a very advantageous view of the greater part of the city, and a wide extent of surrounding country. Of this last much appears to have been laid out in an extensive lake, of which the dam is still to be traced; and the whole hill on which the palace stands bears marks of terraces and gardens, to irrigate which an elaborate succession of wells, cisterns, and wheels appears to have been contrived, adjoining the great Mosque, and forcing up the water nearly to the height of its roof. The cisterns are still useful as receptacles for rain water, but the machinery has long since gone to decay. On the whole, Futtypoor is one of the most interesting places which I have seen in India; and it was to me the more so, because it happened I had heard little about it, and was by no means prepared to expect buildings of so much magnitude and splendour."

Futtypoor Sicri was the favourite residence of the Emperor Akbar, built by himself, in a situation that is said to have depended on the following circumstance, as related in Dow's translation of Ferishta's History. "Akbar, after this conquest, (of the hill-fort of Rintimpoor,) made a pilgrimage to the shrine of Chaja Moin to Ajmeer, and from thence returned to Agra. From that city he went to visit the learned and venerable Selim in the village of Sicri; and on questioning him, was told that he would soon have issue, that would live and prosper; all the children that were born to him before that time, dying in their infancy. Soon after, the favourite Sultana became pregnant; and upon the 19th of the first Ribbi, in the year 977, (of the Prophet,) she was brought to bed of a son, who was named Selim, after the saint, (and in course of time became the Emperor Jehangire.) The emperor had another son, whom he named Murâd, born in the house of the Sheck Selim, on which the king, esteeming the village of Sicri fortunate to him, as two sons were born to him there, ordered the foundations of a city to be laid there, which, after the conquest of Guzerat, he called the City of Victory."

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Futtypoor Sicri was a town of considerable extent, surrounded by a high stone wall, with battlements and round towers. In some places this wall is still nearly perfect; there are ruins of large houses and mosques scattered about within, and the space is interspersed with fields cultivated with rice and mustard. The large Mosque, and ruins of the Palace, stand near the centre of the city, on high ground, and have a very imposing appearance on approaching the town from any quarter. The whole of this rising ground is covered with the ruins of palaces, probably the residences of the nobles of Akbar's court, as Futtypoor Sicri appears to have borne the same relation to Agra, that Versailles may have done to Paris in the time of Louis XIV.

From the top of the gateway of the Mosque, the famous fortress of Bhurtpoor may be seen, about fourteen miles distant, in a north-westerly direction. In the retreat of Colonel Monson, in 1804, from the Mokundra pass to Agra, the troops of Holkar appear to have followed his division as far as this place, from whence to Agra it was a complete rout: The following is the account given, in Mill's History of British India, of this last part of the retreat. "Having reached the Biana pass (50 miles from Agra) about sun-set, on the 28th, when the troops were almost exhausted with hunger and fatigue, Monson halted with a view to pass the night at the entrance. But the enemy's guns approached, and began a galling fire. He was therefore obliged to prosecute his retreat. The night was dark, the camp followers and baggage mixed with the line, the troops were thrown into confusion, order could no more be restored, and the different corps concluded their retreat in great disorder, the last of them reaching Agra on the 31st of August. The enemy followed in straggling parties as far as Futtypoor, but made no united attack after the night of the 25th."

All the huts and inhabitants of Futtypoor Sicri would, at this time, scarcely form an inconsiderable village.



Drawn by W. Purdie.

Illustrated by Capt. R. Smith, R.N.

AN OLD FORT AT BUTTRA.

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AN OLD FORT, AT MUTTRA.

MUTTRA, (or *Mathura*,) is a large town, about six and thirty miles from Agra, higher up the Jumna, lying in latitude $27^{\circ} 31'$ N. longitude $77^{\circ} 33'$ E. The plate represents a large and high fort that stands on the side of the river, and the sketch was made from a sand-bank in the middle of the stream, that remains dry during the fair season of the year. Bishop Heber visited Muttra in his travels, and the following account is taken from the journal of that estimable man.

“ Muttra is a large and remarkable city, much revered by the Hindoos for its antiquity and connection with many of their legends, more particularly as the birth-place of their fabulous Krishna, or Apollo. In consequence, it swarms with paroquets, peacocks, brahminy bulls, and monkeys, which last are seen sitting on the tops of the houses, and running along the walls and roofs like cats. They are very troublesome, and admitted to be so by the Hindoos themselves, but so much respected, that, a few years since, two young European officers who shot at one near Bindrabund, (a still more sacred place, twelve miles above Muttra,) were driven into the Jumna where they perished, by a mob of Brahmins and devotees. In other respects, also, Muttra is a striking town, and a good deal reminded me of Benares, the houses being very high, with the same sort of ornaments as in that

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city. There is a large ruinous castle on the shore of the Jumna, (the subject of this engraving,) and a magnificent, though dilapidated mosque, with four very tall minarets. Nearly in the centre of the town, Colonel Penny took us into the court of a beautiful temple, or dwelling-house, for it seemed to be designed for both in one, not yet quite finished, and built by Gokul Pattu Singh, Sindia's treasurer, and who has also a principal share in a great native banking-house, one branch of which is fixed at Muttra. The building is enclosed by a small but richly carved gateway, with a flight of steps that leads from the street to a square court, cloistered round, and containing in the centre a building also square, supported by a triple row of pillars, all which, as well as the ceiling, are richly carved, painted, and gilt. The effect, internally, is much like that of the Egyptian tomb, of which the model was exhibited in London by Belzoni; externally, the carving is very beautiful. The cloisters round were represented to us as the intended habitation of the Brahmins attached to the fane; and in the front, towards the street, were to be apartments for the founder, in his occasional visits to Muttra." The mosque, of which Bishop Heber speaks, must have been at one time a peculiarly striking building, as it appears to have been decorated, or rather covered entirely, with enamelled tiles: part of this ornamental coating remains at this time on the minarets, which are of a form and magnitude of the first order of Mahomedan mosques.

Previous to the Mahomedan invasion and final conquest of Hindoostan, Muttra appears to have been a city of great consequence and celebrity. Mahmood, of Ghizni, whose principal object in invading India seemed to have been to possess himself of the treasure that it contained, directed his attention to this place, probably on account of its wealth, during his eighth expedition into this country. It is said, in the first volume of Dow's translation of Ferishta's history, that Mahmood found in Muttra five great idols of pure gold,

AN OLD FORT, AT MUTTRA.

with eyes of rubies, each of which eyes was worth fifty thousand dinars. Upon another idol he found a sapphire, weighing four hundred miskal, and, the image being melted down, produced upwards of ninety-eight thousand miskal of pure gold. Besides these, there were above one hundred idols of silver, which loaded one hundred camels with bullion. After this expedition, in which he plundered the cities of Kinnoge, Merut, Mavin, Muttra, Munge, &c., which are said to have suffered cruelly from the hand of ravage and desolation, Mahmood is said to have built a mosque at Ghizni, of such exquisite beauty as to strike every beholder with pleasure and amazement ; and to add to the fame of this magnificent work (says the historian) it was dignified, and became generally known, by the name of the "Celestial Bride."

"Towards the conclusion of the eighteenth century, Muttra fell into the possession of the Sindia family, who conferred it on their commander-in-chief, General Perron. This officer made it his head-quarters, strengthened the defences, and established here his principal cannon-foundry ; it was, however, taken by the British without resistance, in 1803. On this occasion, the British general (Lord Lake) not only protected the persons, and respected the worship of the inhabitants, but also ordered his own army, while encamped within the precincts of the town, to abstain from slaughtering the cattle, as their doing so would be deemed a sacrilege by the Hindoos. Since that period, it has continued subject to the British government, and has been the head-quarters of a brigade, whose cantonments are to the south of the city." In the end of the year 1822, when the person who made these sketches was at Muttra, the *levies*, as they are called, were quartered at this place, under the command of Captain Gillman ; and at that time General Reynell reviewed these troops, on his way to Merut, to take the command of the army in the upper provinces. The levies were (the writer believes) troops training to supply deficiencies in the ranks of

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the regiments of the Bengal army. The cantonments are separated from the town by an interval of broken ground, covered with ruins. Speaking of these cantonments, the India Gazetteer says, "The buildings are extensive, and scattered over the plain, but the greater part are unoccupied; the troops have been reduced in number, in consequence of the establishment of Nusserabad and Neemutch as advanced posts, and the consequent removal of the brigades much further westward. Muttra, however, is still an important station, on account of its vicinity to so many wild, independent, and turbulent rajahs, not yet sobered down to their proper degree of temperature." Since the time that this passage relates to, a considerable sobering down has taken place in the neighbourhood of Muttra, especially in the breaking down of the dominion of the rajah of Bhurtpore, of which the natives of India had long boasted themselves, but which was at length unable to withstand the growing power of the British in Hindoostan.



Engraved by J. H. Sturges. Published by J. H. Sturges, 10, N. York St., N. Y.

RUINS SOUTH SIDE OF OLD DELHI.

RUINS OF OLD DELHI.

THIS plate represents the general appearance of the ruins of Old Delhi, and so desolate and melancholy a scene does the remains of this once magnificent and populous city exhibit, that it has more the look of an assemblage of dilapidated mansions of the dead than of the living, and it is at this time difficult to imagine it to have ever been any thing else than a vast and splendid cemetery.

This portion of the ruins of Delhi serves to shew the power and grandeur of the first Mahomedan sovereignty of Hindoostan, called the Afghan, or, perhaps, more commonly the Patan dynasty. The city was built upon the site, or nearly so, of the ancient Hindoo city of Indraput, or *Indraprast'ha*; respecting which place, very little information is to be obtained. The origin of the empire and power of the Patans, and some mention of the country from whence they issued forth, to overrun and finally subdue all the northern parts of India, is to be found in Col. Dow's dissertation on the origin of despotism in Hindoostan, given as part of the Introduction to his translation of Ferishta's History of the Mahomedan Conquest of India. The following passage is extracted from the work that is here spoken of.

“In the mountains that separate Persia from India, the nature and face of the country have formed a different species of society. Every valley contains a community, subject to a prince, whose despotism is tempered by an idea established, that he is the chief of their blood, as well as their sovereign.

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They obey him without reluctance, as they derive credit to their family from his greatness. They attend him in his wars with the attachment which children have for a parent ; and his government, though severe, partakes more of the rigid discipline of a general than of the caprice of a despot. Rude as the face of their country, and fierce and wild as the storms that cover their mountains, they love incursion and depredation, and delight in plunder and in battle. United firmly to their friends in war, to their enemies faithless and cruel, they place justice in force, and conceal treachery under the name of address. Such are the Afghans, or Patans, who conquered India, and held it for ages."

Mahmood of Ghizni, as he is usually called, repeatedly invaded the northern parts of Hindoostan, from the eastern divisions of the Persian empire, and laid the foundation of the Mahomedan power in India. In one of these expeditions, Mahmood defeated the reigning Indian prince, named Jeipal, who on a former occasion had yielded to Subuctagi, the father of Mahmood. According to the Hindoo law, having been twice conquered in battle, Jeipal became unworthy to reign any longer ; he accordingly resigned his crown to his son, and, ordering a funeral pile, burnt himself alive in solemn state. The great riches of India, and the spoils obtained from it, appears to have been the great inducement to the Mahomedans to continue their incursions into this country, until they almost entirely subdued it. But an all-wise and unerring Providence has not permitted it to continue in their hands. The spirit of commercial interest urged Europeans to gain a footing in the land ; and, step by step, by slow and sure degrees, and by a wonderful succession of events, arising out of circumstances that were altogether past the wisdom of man to foresee, and beyond the power of man to control, the subjugation of India has been completed. A wise, and, taking it altogether, a generous policy in the government, has established, and still maintains,

RUINS OF OLD DELHI.

the dominion, that persevering enterprise, and military skill and prowess, had achieved; so that, not only the natives themselves are astonished at the peace and tranquillity that prevail, but the European traveller of late years bears in his recollection, and wonders at the security and ease with which he has traversed the plains of Hindoostan from one end to the other, unmolested and almost unheeded.

“In the beginning of the eleventh century it was, that Mahmood began to penetrate into Hindoostan. In the year 1193 A. D. Cuttub ud Deen, the slave of the Mahomet Gauri, took possession of Delhi from the Hindoo princes, and commenced the series of the Afghan or Patan sovereigns, which reigned until the invasion of Baber, the great-grandson of Timour. In the year 1398, Timour crossed the Indus, and took and pillaged Delhi, paving the way for a new dynasty, in the same manner that the irruptions of Mahmood had done in former times. In A. D. 1525, Sultan Baber defeated and killed the reigning Patan prince, Ibrahim Lodi, in the great battle of Paniput, and founded what has since been called the Mogul empire. Baber, like his ancestor Timour, was a Turk, or native of Turkistan, and in his memoirs he always speaks of the Moguls in strong terms of dislike and resentment. Under these circumstances, it seems a strange caprice of fortune, that the empire he founded in Hindoostan should have been called, both in the country and by foreigners, the empire of the Moguls, thus receiving its distinctive name from an alien and hostile race, which the founder held in detestation. Then follows a long line of kings, down to the unhappy father of the present sovereign of Delhi, whose eyes were put out by the Rohilla Gholau Kaudir, in order to extort the disclosure of some treasure, that was supposed to be secreted, when Delhi was surprised and taken possession of for a short time by the Rohillas, in the year 1788.”

Lord Lake, in the year 1803, took possession of Delhi, and released the aged emperor from Mahratta domination,

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to his infinite joy and satisfaction, though it were but to change his masters. Shah Allum survived this event only until the year 1806, when he finished a long and calamitous reign, of forty-five years, in the eighty-third year of his age; the same day the present king, Akbar Shah, was placed on the throne. Mention has been made, in a previous number, of this now aged, and, in many points, respectable monarch, whose reign has been hitherto marked with unexampled tranquillity; for he has been a prisoner to the English, though living with the state of a king. But though peace prevailed without, discord is said to have raged within the walls of the seraglio, and the interior of his palace was for some time disturbed by the factions of his family. Almost every state and class of people, in India, still revere the nominal authority of their king.



View of the Temple of Mars Ultor, Rome. Engraved by J. G. Thompson, from a drawing by J. G. Thompson.

THE TEMPLE OF MARS ULTOR, ROME.

HUMAIÖON'S TOMB.

IN the midst of the ruins of Old Delhi, about four or five miles from the south entrance, or Agra-gate, of the present city, the tomb of Humaiöon is situated. This melancholy but picturesque scene of desolation is well described in Hamilton's East India Gazetteer, in the following words. "The ruins of Old Delhi cover the plain for an extent of nearly eight miles (diameter) to the south of the modern Shahjehanabad, and connects that city with the village of Cuttub, exhibiting throughout this great tract one of the most striking scenes of desolation to be met with throughout the whole world. Some of the gates, caravanseras, and mosques of the ancient city, are still tolerably entire, but the objects most worthy of attention are the two splendid mausoleums of the Emperor Humaiöon, and Sefdar Jung; the smaller but not less elegant sepultures of Khaneh Azim, the Emperor Mahomet Shah, and Jahanara Begum, daughter of Shah Jehan; the fort of Shere Shah, the temporary reviver of the Patan dynasty; and the curious remains of old forts and other buildings, ascribed to the Emperor Feroze Shah."

"Humaiöon's Tomb," says Bishop Heber, "is a noble building of granite, inlaid with marble, in a very chaste and simple style of Gothic architecture. It is surrounded by a large garden with terraces and fountains, all now gone to decay, except one of the latter, which enables the poor people, who live in the outbuildings of the tomb, to cultivate a little wheat. The garden itself is surrounded by an embattled wall, with towers, four gateways, and a cloister within, all the way round. In the centre of the square is a platform of about 20 feet high, and I should apprehend 200 feet square, supported also by cloisters, and ascended by four great flights of granite steps. Above, rises the tomb, also a square, with a great dome of white marble in its centre. The apartments within are a circular room, about as big as the Ratcliffe Library, in the centre of which lies, under a

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small raised slab, the unfortunate prince to whose memory this fine building is raised. In the angles are smaller apartments, where other branches of his family are interred. From the top of the building I was surprised to see that we had still ruins on every side ; and that, more particularly to the westward, and where old Indraput stood, the desolation apparently extended to a range of barren hills, seven or eight miles off."

Humaiöon was the son of Baber, the founder of what is called the Mogul dynasty, the last remnant of which is still lingering in the ancient and famous capital of the Mahomedan empire of Hindoostan. But what is now the state of the "Great Mogul?" Foreigners possess his kingdom ; and he is himself content to be the pensioner of a people, to whose very existence, it is more than probable, the fathers of his empire were strangers. The present emperor, Akbar Shah, lives in the mutilated palace that was built by Shah Jehan, in the present city of Delhi, or "Shahjehanabad," with all the worn-out ensigns of power around him. He is a venerable-looking old man, and may be seen going about the courts and gardens within the palace walls, in his tonjon, and a herald running before him, according to the custom of the east, proclaiming his high-sounding titles, as if to mock him with an empty parade of power ; while at the same time he cannot come forth from the palace-gate without the permission of the English resident. It must be a curious sight to witness this aged man, sitting upon the ruinous throne of the Mogul emperors, and receiving homage from those who have made him little less than a royal prisoner. Bishop Heber's kind and christian feelings seem to have been particularly affected by this singular sight ; and after speaking of some marks of inattention on the parts of some of the English rulers in India, he says, "Under these circumstances I was glad to find, that Mr. Elliott (the resident at Delhi at that time) paid him every respect, and shewed him every kindness in his power. I was glad, also, that I did not omit to visit him, since, independently of the interest

HUMAIÖON'S TOMB.

which I have felt in seeing the venerable ruin of a mighty stock, Mr. Elliott says, that the emperor had frequently inquired, whether the bishop also meant to pass him by?" And again, "I heartily hope that the government will reverence the ruins of fallen greatness, and that, at least, no fresh degradation is reserved for the poor old man, whose idea was associated in my childhood with all imaginable wealth and splendour, under the name of the Great Mogul."

Humaiöon began his reign in peace, and seemed disposed to give himself up to the study of astronomy, or perhaps, more properly speaking, to judicial astrology. But he was not suffered long to follow this quiet occupation. His brother Camiran first formed designs against him; and in the course of time, in the midst of wars and commotions that gave him no rest, arose the formidable insurrection of Shere Chan, by which, after a time of almost unparalleled disaster, though replete with noble and valiant actions on the part of Humaiöon, this unfortunate prince was driven from his throne, and forced into exile in Persia. In Ferishta's history, the usurpation of Shere Shah, and the reigns of Selim and Ibrahim III. intervene between the beginning and the end of the history of Humaiöon. By means of the skill and enterprise of Shere he lost the empire, and for a few years the Patan dynasty was revived; but after the death of Shere, and Selim his son, the distracted state of India presented a fair opportunity to Humaiöon to regain his throne. In the year 1554 of the Christian era, this noble monarch overthrew the Patans in a great and decisive battle near Sirhind, in which his son Akbar, the greatest prince that ever sat upon the Indian throne, particularly distinguished himself. This victory decided the fate of the empire, which fell for ever from the Patans. In the month of Ramzan the king entered Delhi in triumph, and became a second time Emperor of Hindoostan.

Scarcely a year elapsed from the time of Humaiöon's restoration, before the following account of his death is

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given. "In the evening of the seventh of the first Ribbi, Humaiöon walked out upon the terrace of the library, and sat down there for some time, to enjoy the fresh air. When the emperor began to ascend the steps of the stair from the terrace, the crier, according to custom, proclaimed the time of prayers. The king, conformable to the practice of religion, stood still upon this occasion, and repeated the Culma (the creed), then sat down upon the second step of the stair until the proclamation was ended. When he was going to rise he supported himself upon a staff, which unfortunately slipped upon the marble, and the king fell headlong from the top to the bottom of the stair. He was taken up insensible, and laid upon his bed; he soon recovered his speech, and the physicians administered all their art, but in vain; for upon the eleventh, about sun-set, his soul took her flight to paradise. He was buried in the new city, upon the banks of the river; (the river is now at some distance from the tomb;) and a noble tomb was erected over him, some years after, by his son Akbar. Humaiöon died at the age of fifty-one, after a reign of twenty-five years, both in India and Cabul.

"The mildness and benevolence of Humaiöon were excessive; if there can be any excess in virtues so noble as these. He was learned, a lover of literature, and the generous patron of the men of genius who flourished in his time. In battle he was valiant and enterprising; but the clemency of his disposition hindered him from using his victories in a manner which suited the vices of the times."

The tomb is in the middle distance in the Plate, and appears to be of a fine proportioned and massive form, while the buildings around bespeak the desolation, that is described in this short account of the once large and magnificent city of Old Delhi.

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THE TEMPLE OF KARNAK

RUINS IN OLD DELHI.

THE remains of the buildings represented in this Plate, are found standing amongst the most northern of the extensive ruins of Old Delhi, and within perhaps a mile of the walls of the present city. The circular Tower, in the front of the picture, is the most perfect of four structures, of the same description, that adorned the corners of a large platform raised upon arches; and in the centre of which the principal building, that appears to have been a tomb, is erected, and which may be seen on the left in the engraving. The name of this monument, no one, to whom the person who made the sketch of it, had an opportunity of applying for information, was able to supply, or any circumstance connected with it; but there is something in its form and appearance, that immediately arrests the eye of a draughtsman, as he passes through the midst of the multitude of ruins that lie about within the wide precincts of this ancient city. In looking to the right and to the left, as one who sketches is continually in the habit of doing, for subjects for the employment of his pencil, this Tower is probably the object of all others, amongst the many that present themselves, that he would first fix upon to delineate. These ruins are situated in the immediate neighbourhood of the decayed palace of Firoze Shah, out of the midst of which rises the cast-metal pillar, commonly called Firoze Shah's Lât, (*walking-stick*.) This old Patan palace has been a large and solid fortress, in which style all, or almost all, the buildings peculiar to that dynasty have been erected; denoting a time of danger, and bespeaking a necessary regard of personal security, in the rulers of these nations; in the same manner as the castellated style of the ancient Norman edifices in England betoken a period in which men were unable to

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dwell in safety in unwall'd villages, and in defenceless habitations.

Some account of the present state of the city of Delhi has been rendered in former numbers of this work ; as well as various notices of its earlier condition, at least since the portion of Hindoostan, of which this city has long been the capital, had been possessed by the Mahomedans.

The circumstance that most distinguishes modern Delhi, is the siege that it had to withstand, in the year 1804, from the troops of Holkar, who, when he was retreating before Lord Lake from Muttra, sent a large force to invest it. This occurred in the same year that Holkar advanced into these territories, when he pursued Colonel Monson's division from Central India. Hamilton's Gazetteer gives the following short account of this transaction :—"The siege was commenced on the seventh day of October ; and, owing to a variety of pressing exigencies in other quarters, the garrison, at that time, was not only too small for the defence of so immense a city, but extremely faulty in composition, consisting partly of Mewaties, robbers by profession, and a body of irregular horse, whose fidelity could not be relied on. The Mewaties justified their previous character, by going over to the enemy at an early stage of the siege ; and the irregulars fled at the approach of their adversary, who, in consequence, advanced close up to the walls, which were in a dilapidated and accessible state. Having opened their batteries a few days afterwards, and several breaches being effected, as much by the concussion of the guns on the crumbling ramparts, as by the fire from without, the enemy made an attempt to carry the place by escalade, in which they were repulsed ; and soon afterwards their guns were spiked in the batteries, by a well-conducted sortie under Lieutenant Rose. Being thus baffled in all their endeavours, they moved off on the fifteenth of October, although they had prepared their mines, laid under the bastions between the Turkoman and

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Ajmeer gates, ready to be loaded. In this manner, by the judicious arrangement of Colonels Burn and Ochterlony, and the determined resistance of the garrison, a small force was enabled to sustain a siege of nine days, repel and assault, and defend a city several miles in circumference, which had until that time always been given up on the first appearance of an enemy.

Although, in the course of this work, mention has been made, more than once, of the general appearance that the ruins of Old Delhi present at this day; and though it may appear like going over the same ground again and again, yet there is something about this scene of desolation so striking, and the remembrance of it remains so strongly impressed upon the recollection of the person who supplies these notes, and who was occupied for some weeks in wandering about these mouldering buildings, and contemplating them in all their points and bearings, that he is willing to believe he may be excused, in the minds of many, if he should offer another description of this deeply interesting mass of ruins, as extracted from Bishop Heber's journal, who appears to have felt a peculiar interest in viewing this melancholy wilderness of mosques, tombs, forts, and palaces. He says, " From the Agra gate, to the tomb of Humaioon, is a very awful scene of desolation—ruins after ruins, tombs after tombs, fragments of brick-work, freestone, granite, and marble, scattered every where over a soil naturally rocky and barren, without cultivation, except in one or two small spots, and without a single tree. I was reminded of Caffa in the Crimea, but this was Caffa on the scale of London, with the wretched fragments of a magnificence such as London itself cannot boast. The ruins really extended as far as the eye could reach, and our tract wound among them all the way. This was the seat of Old Delhi, as founded by the Patan kings, on the ruins of the still larger Hindoo city of Indraput. When the present city, which is certainly in a more advan-

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tageous situation, was founded by the Emperor Shah Jehan, he removed many of its inhabitants thither; most of the rest followed, to be near the palace and the principal markets; and, as during the Mahratta government there was no sleeping with safety without the walls, Old Delhi was soon entirely abandoned. The official name of the present city is Shahjehanpore, "City of the King of the World!" but the name of Delhi is always used in conversation, and in every writing but those which are immediately offered to the Emperor's eye. In passing along, Bishop Heber remarks the palace of Firoze Shah, that has been mentioned before, and gives the following account of it. "In our way, one mass of ruins larger than the rest was pointed out to us as the old Patan palace. It has been a large and solid fortress, in a plain and unornamented style of architecture, and would have been picturesque, had it been in a country where trees grow and ivy was green, but is here only ugly and melancholy. It is chiefly remarkable for a high black pillar of cast metal, called Firoze's Walking-stick. This was originally a Hindoo work, which stood in a temple in the same spot, and concerning which there was a tradition, like that attached to the coronation stone of the Scots, that, while it stood, the children of Brahma were to rule in Indraput. On the conquest of the country by the Mussulmans, the vanity of the prediction was shown, and Firoze enclosed it within the court of his palace, as a trophy of the victory of Islam over idolatry. It is covered with inscriptions, mostly Persian and Arabic, but that which is evidently the original, and probably contains the prophecy, is in a character now obsolete and unknown."

At this time, the children of Brahma, and the Islamites, are alike in subjection to a handful of strangers, who may well appear to them to have been cast out of the sea, to subdue, and possess themselves of, the great and magnificent empire of Hindoostan.



A RUIN ON THE BANKS OF THE JUNNA. ABOVE THE CITY OF DELHI.

BANKS OF THE JUMNA.—DELHI.

THE Mosque, and the scenery about it, that is represented in this Plate, is on the west bank of the Jumna, a short distance without the walls, at the upper part of the modern city of Delhi. The east side of the Jumna at Delhi is low, and almost totally without buildings, or interest of any kind; and the best of the river scenery, on the shore that the city occupies, cannot be compared with the beautiful banks of the same stream, where it pursues its noble course among the princely buildings and stately ruins of Agra. Still there is something very grand in the appearance of Delhi, as viewed from the opposite side of the Jumna. Bishop Heber, who, when he visited this city, approached it on the east bank of the river, on his way from the military station at Meerut, gives the following animated description of what he saw :—

“The morning was clear and pleasant, and the air and soil delightfully refreshed with the rain. I arrived about eight o'clock on the banks of the Jumna, on the other side of which I had a noble view of Delhi, which is a larger and finer city than I expected to see. The inhabited part of it, for the ruins extend over a surface as large as London, Westminster, and Southwark, is about seven miles in circuit, seated on a rocky range of hills, and surrounded by an embattled wall, which the English government have put into repair, and are now engaged in strengthening with bastions, a moat, and a regular glacis. The houses within are many of them large and high. There are a great number of Mosques, with high minarets and gilded domes; and above all are seen the palace, a very high and extensive cluster of

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Gothic towers and battlements, and the Jumma Musjid, the largest and handsomest place of Mussulman worship in India. The chief material of all these fine buildings is red granite, of a very agreeable though solemn colour, inlaid, in some of the ornamental parts, with white marble; and the general style of building is of a simple and impressive character, which reminded me, in many respects, of Carnarvon. It far exceeds any thing at Moscow."

The modern city, or new Delhi, was founded by the Emperor Shah Jehan, about A.D. 1631, as it was stated in the sixth Number of this Work, in describing a view that represents a part of the interior of the city; and there is no appearance of its having ever exceeded its present limits, formed by the new wall of European construction, of which Bishop Heber speaks. Within this wall are contained all the modern buildings of any magnitude; and there are many mosques, palaces, and public buildings, of one description or another; besides which, there are edifices that bear the marks of considerable antiquity, especially one known by the name of the Black Mosque, a large and gloomy building, of dark-coloured granite, whose rude internal columns, cloistered area, numerous low cupolas, and lofty outer walls, devoid of aperture or ornament, denote an origin coeval with the earlier Afghan dynasties. Other curious remains of Afghan architecture are to be found in the fortress of Selimghur, which might be said almost to be a part of the palace: these antiquities, both in their style and workmanship, form a remarkable contrast with the light, graceful, and highly decorated structures of the Moguls. "The modern city of Delhi," says the Indian Gazetteer, "contains many good houses, mostly of brick. The streets are in general narrow, with the exception of two—the first leading direct from the palace to the Delhi-gate, which is 1100 yards long by thirty broad; the second, from the palace to the Lahore-gate, which is one mile long by forty yards in

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breadth. The first has an aqueduct down the middle, now again repaired, and supplied with water from the restored canal of Ali Merdan Khan. Cotton cloths, and indigo, are still manufactured in the neighbourhood, and a manufactory of shawls has recently been established with success, by an enterprising Hindoo merchant, who imports the wool, and has engaged native Cashmerian weavers to superintend the looms. The chief imports are by the northern caravans, which bring from Cashmere and Cabul shawls, fruit, and horses. Precious stones of a good quality are to be had at Delhi, particularly the large red and black cornelians and peerozas; beedree hookah bottoms (the vessels that contain the water through which the smoke passes, in the Indian mode of smoking) are also manufactured here. The cultivation in the neighbourhood is chiefly on the banks of the Jumna, where wheat, rice, millet, and the indigo plant, are raised."

Although the present population of this city will bear no comparison with that of the time of Aurungzebe, when it is reported to have been two millions, yet it has certainly greatly increased since it came under the protection of the British government. The commodious situation of Delhi, for the interchange of commodities between India and the countries of the north and west, has, under the circumstances of security which property now enjoys, compensated in some degree for the reduced expenditure of the imperial court, and there are, perhaps, few, if any, of the ancient cities of Hindoostan, which at the present moment will be found to rival modern Delhi in the wealth of its bazaars, or in the activity and other indications of a numerous and busy population.

The greatest benefit that has been rendered to the city of Delhi, since it fell under the dominion of the British government, is the restoration of the canal of Ali Merdan Khan. It appears that the water of the Jumna in the neighbourhood of Delhi is so strongly impregnated with natron, that in this

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part of its course it destroys rather than promotes vegetation; and is in fact almost unfit to drink. To remedy this great evil, and to provide water to irrigate the land, as well as to supply the people of the city with wholesome water for common purposes, it seems that canals had been in former times constructed, to bring the purer water of the same river from a distance of more than one hundred miles nearer its source. In the year 1817, Captain Rodney Blane, of the Bengal Engineers, was appointed to superintend the restoration of the canal of Ali Merdan Khan, that had long been choked up, extending from the Jumna, opposite to Kurmaul, to Delhi, upwards of 100 miles. The chief difficulty was the constructing such an embankment, where the water is taken from the Jumna, as would resist the floods. The work was accomplished, and the canal cleared by the month of May, 1820. It appears the water was turned into it in January following, and took nearly a month to reach Delhi, owing, it is said, to the absorption of the water by the soil. On the water's approaching the imperial city, it was hailed by a great concourse of the inhabitants with the most lively demonstrations of joy. In the year 1824, the Jumna changed its course, and the canal became dry once more. The sufferings of the inhabitants were great; during the time the canal had been restored, the wells had been neglected; water was brought from a great distance, and sold at a high price, and the gardens were destroyed. It was not until the middle of November that the canal could be once more repaired, when the approach of the water was hailed again with expressions of delight, similar to those which its former appearance had so naturally called forth.



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DELHI is situated on the left bank of the river Jumna, in lat. $28^{\circ} 40'$ N. and long. $77^{\circ} 5'$ E. about nine hundred and eighty miles, travelling distance, in a north-westerly direction from Calcutta. There is nothing in its locality particularly attractive; the appearance of the adjacent country is sterile and unfruitful; and the river, though wide, and presenting the surface of a fine sheet of water, is unnavigable, during the dry season, to boats of any considerable burden. The modern city called "Shahjehanabad," taking that name from its royal founder, the Mogul Emperor Shah Jehan, but commonly known by the old name of Delhi, lies on the banks of the Jumna, just above the extensive mass of ruins that was formerly the ancient Mahomedan capital. The city is about seven miles in circumference, and is surrounded by a good fortification wall and a wide ditch, rebuilt within these few years at a great expense by the British government.

Hamilton's Indian Gazetteer contains the following account of the present city of Delhi. "The town has seven gates, namely, the Lahore, Ajmeer, Turkoman, Delhi, Mohur, Cashmere, and Agra gates; all built of free stone. Near the Ajmere-gate is a madrissa, or college, of great extent, built by Ghazi-ud-deen, the grandson of Mizam-ul-Mulk. The tomb of the founder, who with his family lies buried here, is much admired for the exquisite sculpture of its screen, of white marble; as are also the tombs of Kummer-ud-deen Khan, Ali Merdan Khan, Ghazi-ud-deen Khan, and Sefdar

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Jung. There is also the garden and palace of Coodseah Begum, the mother of the Emperor Mahomed Shah, the palace of Saadit Khan, and that of Sultan Dara Shekoh, the unfortunate brother of Aurungzebe. The first is now a dilapidated ruin ; and the last has been converted into an English dwelling. They are all surrounded by high walls, and take up a considerable space of ground, as they comprehend both stables for all sorts of animals, and music galleries, besides an extensive seraglio."

In Delhi there are some fine Mosques still in good repair, the chief of which is the Jumma Musjid, or cathedral, elevated above the rest of the city, and seen with its lofty minarets from all directions, whether within or without the walls of the town. Bishop Heber, in his Journal, calls this the largest and handsomest place of Mussulman worship in India, and describes it in the following words.

" In the front it has a large square court surrounded by a cloister open on both sides, and commanding a view of the whole city. This court is entered by a gate on three sides, with a fine flight of steps to each. In the centre is a great marble reservoir of water, with some small fountains, supplied by machinery from the canal. The whole court is paved with granite inlaid with marble. On the west side, and rising up another flight of steps, is the Mosque itself, which is entered by three noble Gothic arches, surmounted by three domes of white marble. At each end of the Mosque stands a very high and handsome minaret of red stone ribbed with white marble. The ornaments are less florid, and the building less picturesque, than the splendid group of the Imambarah, and its accompaniments, at Lucknow; but the situation is far more commanding, and the size, solidity, and rich material of this building, impressed me more than any thing of the kind that I have seen in India. It is in excellent repair, the British government having made a grant for this purpose ; a measure which was very popular in Delhi."

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The palace at Delhi has much the appearance, and is built much upon the same plan, as the Fort at Agra. A high red stone wall of nearly a mile in circuit, enclosing a sort of town within, or rather an assemblage of buildings without arrangement or regularity. This interior is a strange mixture of mud huts and marble palaces; neglected gardens, and handsome courts; dirty stable-yards, and pavilions of white marble. The celebrated and very beautiful chamber, wherein Persian characters inscribed on the friese, declare, "That if there be an Elysium on earth, it is this, it is this," has a desolate and uncleanly appearance; the birds defile it with impunity; ragged curtains are hanging about its beautiful marble pillars and arches, exquisitely carved as they are, and ornamented with inlaid flowers, and inscriptions in the most elaborate Persian characters. On one side this elegant pavilion is open to the court of the palace, on the other to a large garden; the fountains are dry, and the whole is in a state of decay and dilapidation.

The magnificent "Dewanee Aum, or hall of audience," is in the same neglected state, and the once rich and splendid Peacock throne, stands a melancholy emblem of the Delhi monarchy itself. In the gardens of the palace there is a small marble mosque, of exquisite beauty and workmanship; and were the dome of white marble, corresponding with the body of the building, instead of gilt, it would be a perfect specimen of Mahomedan architecture. The consignment of these beautiful halls and pavilions to filth and neglect, while the whole palace is filled with inhabitants, is a subject of great regret to the European visitor. "Vanity of Vanities!" says Bishop Heber, "was surely never written in more legible characters than on the dilapidated arcades of Delhi!"

The open space that appears in the foreground of the drawing that forms the subject of this plate, goes round this Palace or citadel wall, and the broadest and best street in Delhi, called the Chandnee Choke, leads up into this space of ground.

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In this street is the Mosque of Roschin-ud-Dowlah, on the top of which it is said Nadir Shah, the Persian conqueror in 1736, sat and witnessed the massacre of the Delhians, with his countenance dark and terrible, as it is described, so that none but slaves durst approach him; until the unhappy king of Delhi himself came near in the humblest posture, and prayed him to spare the city; his supplication was heard, and the sword was sheathed, after 100,000 of the inhabitants had been put to death.

Delhi furnishes a fine example of that meanness and magnificence which so frequently distinguishes the cities of Hindoostan. Noble palaces, and splendid Mosques; with narrow streets, and inferior looking houses. A shew of former prosperity and wealth is visible; present signs of decline and indigence are apparent. The old Hindoo and Mahomedan ruins of India go no further to explain its present condition, than the Saxon or Norman remains bespeak the state of England at this time; but decay is written on the gates and door-posts of the modern cities of India, with a few exceptions here and there, in such legible characters, that the hastiest passer-by may read it, the most indifferent observer may remark it. A consumption seems to be determined upon the whole land. The hand of the stranger has been stretched over it, and the progress of the nation's malady may be arrested for a season, but the disease has all the appearance of being incurable.



QUTUB MINAR, DELHI.

COOTUB MINAR—DELHI.

THIS very beautiful and extremely magnificent tower stands amidst the ruins that are found about twelve miles to the southward of the present city of Delhi. It does not appear to have connection or affinity with the buildings and ruins that surround it; and the writer believes, that the object for which it was erected is a matter of great uncertainty at this time. The gigantic dimensions of this minar, it being about one hundred and forty feet in circumference near the ground, for it has no regular base, and nearly two hundred and forty feet in height in its present state; the fine and substantial form in which it is built; the simplicity and beauty of its ornaments; and the richness of the materials used in its construction—render it an object as worthy the interest of the European traveller, and one as likely to strike him with satisfactory surprise, as any structure he will find in Hindoostan; with the exception, perhaps, of the Tâj-Mahal, at Agra, and a few other of the most remarkable buildings in the country.

Bishop Heber visited this minar; and the following description is extracted from the diary of his journey through, what may be called, his extensive diocese. “We left Delhi by the Agra gate, and rode through the same dismal field of tombs that we had traversed before, escorted by three of Skinner’s horse.” The writer of these notes,

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while he was at Delhi, became acquainted with Col. Alexander Skinner, who is partly a native of India, and commands a large body of irregular horse, attached, it may be said, to the East India Company. Col. Skinner bears a high and noble name with both Europeans and natives in the East, not only as a soldier, but likewise as an honourable and an upright man. In Lord Lake's wars, this commander and his corps were peculiarly distinguished for their faithful adherence to the British cause, and the valuable service they rendered in the arduous contest in which the English government in India were at that period engaged. Many acts of personal intrepidity are recounted of this officer; and there may be some, whose eye this passage may meet, who will probably remember the distinct and clear, at the same time modest and interesting, way in which they have heard Col. Skinner narrate many of the most perilous adventures that it was his lot to encounter and survive, in a land that has been at various times a theatre for the exercise of military skill, and the scene of martial enterprise and danger.—But to return to Bishop Heber's narrative: “ Before we had cleared the ruins, another body of fifteen or twenty wild-looking horse, some with long spears, and some with matchlocks, galloped up from behind a large tomb; and their leader, dropping the point of his lance, said, that he was sent by the Rajah of Bullumghur, ‘ the fort of spears,’ to conduct me through his district. We had no need of this further escort, but, as it was civilly intended, I of course took it civilly; and we went on together to a beautiful mausoleum, about five miles further, raised in honour of Sufter Jung, an ancestor of the King of Oude, and the tomb and garden around it are still kept in good repair. We left our horses here, under the charge of the Bullumghur Suwars, and proceeded on elephants that Mr. Elliott had stationed for us. Our route lay over a country still rocky and barren, and sprinkled with tombs and ruins, till, on ascending

COOTUB MINAR—DELHI.

a little eminence, we saw one of the most extensive and striking scene of ruin that I have met with in any country. A very tolerable account of it is given in Hamilton's India, (see the first number of this work,) and I will only observe, that, the Cootub Minar, the object of principal attraction, is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful. The remaining great arches of the principal mosque, with their granite pillars, covered with inscriptions in the florid Cufic character, are as fine in their way, as any of the details of York minster. In the front of the principal of these arches is a metal pillar like that in Firoze Shah's castle, (near the walls of Delhi,) and several other remains of a Hindoo palace and temple, more ancient than the foundation of Cootub, and which I should have thought striking, if they had not been in such a neighbourhood. A multitude of ruined mosques, tombs, serais, &c., are packed close round, mostly in the Patan style of architecture, and some of them very fine. One, more particularly, on a hill, and surrounded by a wall, with battlements and towers, struck me as peculiarly suited, by its solid and simple architecture, to blend in its character, the fortress, tomb, and temple, and to be very appropriate to the religion of Islam. These Patans built like giants, and finished their work like jewellers. Yet the ornaments, florid as they are, in their proper places, are never thrown away, nor suffered to interfere with the general severe and solemn character of their edifices. The palace of the present imperial family is at some little distance behind these remains: it is a large, but paltry building, in a bad style of Italian architecture, and with a public road actually leading through its court-yard."

This remarkable building is constructed principally of red stone; but both white and black marble are used in the upper parts of it. The first division of it has a kind of fluting, alternately semicircular and angular round it; in the second

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division, the fluting is semicircular altogether; in the third division, it is entirely angular. The upper division, as it now remains, is smooth, and built of marble. There are belts of writing, (the supplier of these notes believes,) in Persian characters, encircling the building at different heights; and they make very beautiful ornaments. There are various other inscriptions also about it, which agree in stating the minar to have been built by the Sultan Shems-ud-din Altemsh, who reigned between the years of our Lord 1210 and 1231. A winding staircase goes up the centre of the tower, as in the monument of London, and some of the stones from the top having fallen down into the passage, makes it somewhat difficult to gain the summit, from which there is a grand view of the ruins that lie in such abundance to the south of modern Delhi. A large unfinished minar is found to the north of the Cootub, a hundred and thirty or forty yards' distance from it; commenced upon a scale almost double the magnitude of the immense tower that is now standing. It had not been carried up more than forty feet in height, when the project of raising it appears to have been abandoned: there are no steps in the winding passage up the middle of it; and it is said by the people about, to have been the intention of the constructors, that a man on horseback should have been able to ride up to the top.

This place is said to have been the scene of severe contention between the original Patan invaders of India, and the Hindoo sovereigns of Indraput; and the Mahomedans say, that five thousand martyrs to their religion lie interred in the neighbourhood.



HINDOO PILGRIMAGES. A PLACE OF HINDOO PILGRIMAGES.

HURDWAR.

HURDWAR (or *Haridwar*, the gate of *Hari* or *Vishnoo*) is a small town situated on the west side of the Ganges, at a place where that mighty river appears to have forced its way through the lower and outermost range of hills that skirt the southern declivity of the Himalaya mountains; and where its fine and clear stream is somewhat lost in the broad and shingly bed that it formed for itself. Hurdwar, standing at the foot of this steep declivity, forms one of the most sacred, as well as one of the most considerable, places of Hindoo pilgrimage. The latitude of this town is $29^{\circ} 56'$ N., and the longitude $78^{\circ} 10'$ E., lying in a north-easterly direction, about 110 miles distant from the city of Delhi.

There are some handsome and spacious houses in this small place, built by pious Hindoos, for the accommodation of the numerous pilgrims resorting hither, decorated with verandas, and crowned with cupolas and turrets, and embellished on the outside with fantastic Hindoo paintings. Flights of steps lead down from the houses into the river. There is a little cultivation in the immediate neighbourhood of Hurdwar, and of Kunkle, a new town, standing about two miles lower down the Ganges; but beyond this, it is either thick jungle or desert land. Above the pass, the forests of the Deyrah Dhoon come close down upon Hurdwar; below, the wild wastes of the Terraie reach almost up to it. The jungle and marshes of the Terraie abound with wild animals, and with game. Elephants, tigers, rhinoceroses, black bears of a large size, wild hogs, hog-deer, jackals, foxes, and hares,

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are found in great abundance in these uncultivated tracts ; and monkeys and peacocks, both which are sacred with the Hindoos, are very numerous. To those, whose lot is cast to live on the borders of this desert, the wild beasts that inhabit it, are a great source of terror and annoyance ; the elephants especially are said to be the most active depredators, and have the credit of making great havoc among the rice fields. In that part of the Terraie contained between the Ganges and the Jumna, the air is said to be so pestilential, that every thing which has the breath of life instinctively deserts it, and seeks the higher ground, from the beginning of April until October ; and the people who reside in its neighbourhood are, during that time, subject to fevers and other diseases incident in jungly and marshy situations.

The month of April is the time of the annual fair at Hurdwar ; and it is described as a very extraordinary scene by those who have witnessed it. The great benefit in this place of pilgrimage, is said to be derived from plunging into the Ganges at a particular spot, at the time that the sun enters the sign Aries. Every twelfth year, when Jupiter is in Aquarius at the time of the sun's entering Aries, the concourse of pilgrims is greatly augmented, and people from the most distant and most opposite parts of India, assemble with multitudes from all quarters, at this great point of attraction to the devoted people of Hindoostan. Owing to the precautions taken by the British government, the fairs at Hurdwar have for these late years gone off without bloodshed, to the wonder of the vast multitude assembled, who were formerly accustomed to associate the idea of the pilgrimage of Hurdwar with much loss of life, from the fierce contention of hostile tribes that were liable to meet upon that occasion.

“ Besides religious motives, great numbers of people resort hither for commercial purposes ; Delhi, Lucknow, and other important towns, being supplied from hence with the

HURDWAR.

productions of the northern and western countries. The merchants usually travel in large caravans, and the cattle, brought for sale, are used also for the conveyance of merchandise. At the annual fairs, it is supposed that from 200,000 to 300,000 persons are collected: once in twelve years, when particular ceremonies are performed, the number of those present has been computed at one million; and in April, 1819, (but probably with exaggeration,) at two millions. The most conspicuous persons are the fakeers, or religious mendicants, of whom there are several sects; but the principal are the Gossains, the Bairaggies, the Jogies, and the Udassies; which four classes are again subdivided, and branched out to a great variety. The most numerous are the Gossains, who, during the Mahratta sway, were sufficiently powerful to usurp a temporary authority, and not only collected duties on their own account, but regulated the police of the fair."—*Hamilton's Gazetteer*.

No particular ceremony is used in bathing in the Ganges, which consists merely of simple immersion. The depth of the river, at the spot where this advantageous ablution takes place, is not more than four feet, at the season of the year appointed for the pilgrimage. Both sexes plunge in indiscriminately; but those who are rich, and rigid in the performance of this ceremony, are introduced by a couple of Brahmins, who dip them in the sacred stream, and reconduct them to the shore. At the last twelfth-year fair, in the year 1819 or 20, a fearful accident occurred at this place, by which many persons lost their lives. The principal street that runs parallel to the river, at the bathing point, stands upon a bank raised considerably above the immediate side of the water. A narrow street led down from this to the ghaut, or steps, from whence the bathers throw themselves into the stream. This small street, or rather passage, narrowed as it descended the bank, forming something like a funnel, admitting many more to enter at the upper end than were able to

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escape at the lower extremity. The town was crowded with people, waiting for the propitious moment in which to cast themselves into the river. Between one and two o'clock in the morning, the alarm was given that the time had arrived, when a sudden rush took place down the passage that has been described; the people at the lower end being closely pressed from behind, became wedged together so as not to be able to pass, but blocked up the way. From the main street the crowd still continued to press into the passage; and so eager were the people to attain their object, and so much violence was used, that no less than seven hundred persons, men, women, and children, were pressed to death. Several of the British sepoy, who were stationed in the town to keep order, were carried away in the stream of the crowd, and killed amongst the mass of the victims on this melancholy occasion. The East India Company directed that a freer access should directly be made to the river side; and at the time that the writer of these notes was at Hurdwar, a handsome and convenient ghaut, or flight of steps, was building, for the facility of the people's throwing themselves into the river. The water was turned off from the shore, for the purpose of completing this work; and the Hindoos expressed themselves very grateful for the liberality of the government, in providing such an accommodation for them to perform (according to their ideas) this beneficial act of devotion.

The travelling distance from Calcutta to Hurdwar, by the nearest way, is about 960 miles; and its height above the level of the sea, is estimated at 1024 feet.



THE SUSPENSION BRIDGE AT CHIAI, CHINA.

THE SUSPENSION BRIDGE AT CHIAI, CHINA. — CHIAI, 1874.

GRASS ROPE BRIDGE, AT TERE,EE,

IN THE PROVINCE OF GURWALL.

TEREE (or, according to the *Indian Gazetteer*, TIRI,) is a town in the province of Gurwall, which forms one of the hilly districts that extend along the southern side of the grand Himalaya range. The Rope Bridge represented in the Plate is stretched across the Bhagrettee, a large stream that feeds the upper part of the Ganges, falling into the main branch of that river between Serinagur, the largest town in the Gurwall province, situated, like Tere,ee, amongst the mountains, and Hurdwar, the celebrated place of Hindoo pilgrimage, which stands at the point where the Ganges breaks through the lowest range of hills, and begins its long and winding course across the plains of Hindoostan.

The province of Gurwall is situated between the 30th and 31st degrees of north latitude ; the snowy range of the Himalaya mountains is its northern boundary ; on the south it is bounded by the great plain of the Ganges ; on the east, by the rivers that form the sources of the Ganges ; and on the west, by the course of the Jumna. The greater part of this province is a confused mass of hills and valleys, attached to the southern declivity of the Snowy Mountains, and extending out from the cordillera to a distance of fifty or sixty miles, and even further ; and a wilder, more broken, or jungly country, it is scarcely possible to conceive. Lengthways

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this hilly tract of land is divided into various provinces, such as Nepaul, Kumaon, Gurwall, Sirmoor, &c. &c. The general appearance of these wild regions is thus described in the Indian Gazetteer, extracted from the writings of Raper, F. Buchanan, Trail, W. Fraser, Hardwicke, &c. &c. :—

“ The face of this province is an assemblage of hills jumbled together in various forms and directions ; sometimes in parallel chains, and often connected at their termination by narrow ridges running across the valleys at right angles. The summits of all are usually narrow, and of various shapes, and the distance between each range is short ; the valleys, in consequence, are so confined, that it would be difficult to find a spot large enough to accommodate a corps of a thousand men. Some of these ranges are covered with trees, which are always green ; others are naked and stony, affording shelter for neither birds nor beasts. On the eastern borders of Gurwall, among the lower range of mountains, are extensive forests of oak, (the Indian oak, in its form like the European oak, but entirely differing in the shape of the leaf,) holly, horse-chestnut, and fir ; and beds of strawberries are also seen, equalling in flavour those of Europe. But a very small portion of this extensive country is either populated or cultivated, the large portion of its surface being left in the possession of wild animals.”

In the very beginning of the present century the Gorkhas, from the Nepaul country, extended their conquests into this province, and advanced even as far to the northward and westward as the Sutuleje, the eastern branch of the Indus river, which rises on the north side of the Himalayas, finds its way through the mountains, about the latitude of 32° N. and the longitude of 78° E. The hill chiefs, towards the Jumna and the Sutuleje, are said to have been accustomed to encroach on each other's possessions, viewing all their neighbours' movements with the utmost jealousy, and having no common principle of mutual defence. The

GRASS ROPE BRIDGE AT TEREЕ.

consequence was, that each fell singly before the Gorkhas, and offered but little resistance to a body of half-disciplined barbarians, who imposed on them by a wretched imitation of the dress, constitution, and accoutrements of the British sepoy. That they might successfully have defended such a country, scarcely admits of a doubt, yet the invaders were suffered to capture, without the aid of artillery, every hill-fort from the Ganges to the Sutuleje.

When Ammeer Singh first attracted notice, he was employed in subduing the intervening states; and as he advanced westward, he erected forts and stockades at convenient distances, especially at Almora, Serinagur, and Malown; and on the Seik frontier he established a strong line of fortifications. A series of encroachments also began on the British possessions, along the whole northern frontier, more especially in the districts of Goruckpore and Sarun, where at length, in 1814, two thanas, or police stations, were attacked by a large body of Gorkhas, and nearly all the garrisons destroyed.

The sword was now drawn, but the war lingered, and several severe checks, such as the British troops had not been lately accustomed to receive, were experienced, until 1815, when Sir David Ochterlony, having assumed the chief command, penetrated the hills, and, by a series of skilful operations, dislodged the Gorkhas from the fortified heights of Malown, and ultimately so baffled and pent up their renowned commander Ammeer Singh, that he was glad to capitulate, and abandon the whole of the territory west of the Cali.

The large streams in this country being deep and rapid, are usually crossed by rope and platform bridges. The bridge of Teree is of very rude construction, consisting of several ropes of three strands, about the size of a small hawser, and made of the long coarse grass that grows on the sides of the hills. The ropes are constantly being renewed;

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one always remains suspended over the bridge, until, by its own weight, it stretches so as to fall down into its place, where it is secured, and one of the old ones removed. There is no travelling in this country except on foot, and that is by no means easy to those so unaccustomed to pedestrianism as the Europeans in India usually are; the pathways lying along the broken sides or rocky summits of the hills, frequently up the stony beds of the small water-courses, and winding up and down the rugged sides of the mountains, rendering the walking both difficult and laborious.

A few palanquin-bearers, who would persist in accompanying the writer of these notes, to carry light burdens, much used as they were to travel on the plains, had their legs so pained and swelled by these trying hills, as scarcely to be able to proceed. It is the custom now, for the English who have fallen out of health in the upper provinces, to pass a hot season amongst these hills, where the air and exercise will restore them as much as a voyage to Europe. Europeans are usually attended by a number of the Paharees, (or *hill-men*,) who carry their provisions, small tents, clothes, &c. &c. These excursions are spoken of with great delight by those who have undertaken them.



THE MOUNTAIN HOUSE, — MOUNTAIN HOUSE, — MOUNTAIN HOUSE.

JERDAIR.

JERDAIR is a very small and remote village, situated amongst the hills and valleys of the province of Gurwall, within, perhaps, forty or fifty miles in a direct line from the cordillera of the Himalaya mountains.

A country, the surface of which is so inimical to cultivation, from the extreme unevenness of the superficies of the land, cannot be expected to be found very populous, or to be ornamented by any towns of considerable magnitude. The few towns there are in Gurwall are small, and not in good repair, and the villages extremely poor, and thinly scattered about over the face of this wild and broken district. Wherever the obstacles to cultivation are found to be greatest, generally speaking, there will the industry, ingenuity, and perseverance of man be most apparent. In this province, immense labour has been bestowed to prepare the land for even the small degree of culture that, after all, it is capable of receiving. The sides of the steepest hills are formed into terraces, so as to produce a flat surface for containing water, for the sake of cultivating rice. Some of these terraces are based or supported on great stones, with the soil filled in between, and lying upon them; and so general is this method of levelling the country, that the sides of almost every valley look as though a gigantic flight of steps had been formed from the bottom to the top. The matter of surprise to the traveller is, where the people came from, who

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have performed this work. Very few habitations, and a scanty population, only are visible ; and at this time there are not men sufficient to till the ground that is capable of culture ; for many of the terraces are lying waste and neglected. At some period or other, the inhabitants of these hills may, and it might be said must, have been more numerous, or a work of such magnitude and labour could never have been performed.

In traversing the province of Gurwall, by the narrow foot-paths that wind about these almost interminable hills and glens, frequent splendid views of the Himalaya mountains are obtained ; and there is certainly nothing that the material world can present to the eye of any one, who can look with ordinary interest on the great and mighty works of the creation, that strikes the beholder with such awe and admiration, as the sight of this stupendous and continuous range of snowy mountains. From the summit of a lofty eminence among the hills of Gurwall, called Soroo Debee, there is a grand view of the Himalayas. This hill may be nearly fifty miles from the snowy range, and is itself nearly ten thousand feet above the level of the sea, and yet it appears, when standing upon its summit, to be almost at the feet of the majestic mountains that rise before it. An unbroken line of heights, with the finest and most graceful outline, are seen stretching from east to west, as far as the eye can reach. The lowest peaks appear to be considerably above the line of perpetual snow, but the higher portions of the range rise with an elevation so majestic, that any attempt to describe the scene would be idle and vain. What a subject for the skill of a panoramic painter, may be found from the top of Soroo Debee ; to the north, the immense mountains of snow, in all their varied forms of beauty, towering over the intermediate mass of wooded hills ; on the west, the Ganges may be seen thirty or forty miles distant ; on the east, the Jumna as far off ; on the south, the eye traces the

JERDAIR.

hills diminishing in height till they reach the Deyrah Dhoon, then overlooks the still lower range of hills that confine the valley of the Dhoon, and stretches over the great plain of Hindoostan, until the land is lost in the indistinctness of distance.

Within these few years, the Himalaya mountains have been found to exceed in height the loftiest peak of the Andes by several thousand feet. The near coincidence of Captain Blake's observations, made in 1814, with those of Captain Webb, justify the expectation that, when the true height of Dhawalagiri shall be accurately determined, it will clearly exceed 27,000 feet. Respecting the geology of the Himalaya range, the Indian Gazetteer has the following remarks: "Throughout the Himalaya, as far as yet explored, the only rock sufficiently extensive to characterize its formation is gneiss, the other rocks occurring only in beds and veins. Granite veins are numerous, in some positions; but it does not form the leading feature in the geology of these mountains, which differ in structure materially from the Andes. Other differences occur, among which the most remarkable is, the total absence of volcanoes. The chief mineral productions hitherto found, are sulphur, alum, plumbago, bitumen, gypsum, potstone, borax, rock-salt, gold-dust in small quantities, copper, lead, iron in some abundance, antimony combined with lead and sulphur, and manganese with iron."

"West of the Indus, this stupendous range of mountains is known to the Afghans by the name of Hindoo Cosh, while to the east of that river it has the more appropriate name of Himalaya, (*the abode of snow*;) but in reality the chain is the same, and can scarcely be said to be interrupted by the stream of the Sutuleje, which is the principal source of the Indus, rising on the north side of the Himalayas, and breaking through the mountains in latitude 35° N. The snowy range from the north-east point of Cashmere, has a south-eastern course, extending along the sources of the

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Punjab rivers, that form the Indus, (except the Sutuleje, which penetrates the hills,) down across the heads of the Jumna and the Ganges. Further east, the chain is less continuous, as there is reason to believe it is penetrated by four different rivers, the Gunduck, the Arun, the Cusi, and the Teesta. Beyond the limits of Bootan, the chain is lost in an unexplored country; but it probably extends to the Chinese sea, along the northern frontier of the provinces of Quansi and Quantong, declining gradually in elevation as it advances to the east. So long as it borders Hindoostan, the height of the Himalaya is enormous; and it may be there considered as the buttress to the Tibetan plateau, on the north, into which the descent is moderate, when compared with that of the southern face of the mountains. The breadth of the snowy belt varies in different parts; between the Sutuleje and the Ganges, it has been estimated not to exceed eighty miles, from the plains of Hindoostan to Tibet."

There are difficult passes over the Himalaya mountains at various places; and European travellers have repeatedly crossed them, and descended into the Tibet country.— Captain Turner, in the year 1783, sent on an embassy by Mr. Hastings to the Teshoo Lama, had, it is said, an opportunity, on that occasion, of penetrating a long way over the vast Tatarian plateau, or elevated plain, that appears to be attached to the north side of these stupendous mountains.



Engraved by J. H. P. F.

HINDOO TEMPLE AT CHANDNIGAN

CHANDNGOAN.

THIS temple, which appears to be throughout of Hindoo architecture, is situated in the south-eastern corner of the Jeypore territory, and lies in one of the routes from Agra towards Kota, and other places in Central India. There are few houses in the immediate neighbourhood of the building; and as there is nothing deserving the appellation of a village around it, a cause may be found for the omission of the name of this place altogether in the East India Gazetteer, from which so many quotations have already been made in the course of this work.

In the line of march, this place does not form one of the halting stations; so that the person who made the sketch had to return back four or five miles, in the heat of the day, in order to get this drawing, having been struck with the picturesque exterior of this building, as he passed it in the morning's travels. The road by this route only touches on the Jeypore territory, which is one of the provinces of Rajpootana; and the small specimen that is seen of this country gives by no means a favourable impression of it. Some parts of the country through which the road passes are covered with low jungle, and others are rocky and barren. Where the soil is good, it is light and sandy, and produces remarkably fine crops of the bearded wheat. The land is teeming with the black and grey partridge; and the constant call of these birds, in the morning and evening, is almost fatiguing to the ear.

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The province of Jeypore lies just to the westward of Agra, and forms the easternmost portion of the large district of Rajpootana. At the time that the upper provinces of India were either subdued or made tributary to the British government, by the enterprising and successful wars of Lord Lake, the Jeypore rajah appears to have shewn much backwardness in putting himself under the British protection; and, being left for some years to his own devices, unable to protect himself against the Mahrattas, his country became a prey to the most merciless ravages from without, and the scene of an unceasing war of factions within: yet, notwithstanding the misery of its condition, this state, in 1818, when the Mahrattas were finally subdued, was the last to send negotiators to Delhi, and was ultimately the most difficult to settle with.

Hamilton's Gazetteer has the following remarks on the state of the Jeypore district: " So severely had this principality suffered from the ravages of Ameer Khan (*a Mahratta chief*) and other plunderers, that, with the single exception of the little division of Lalsoont, the Jeypore country, in 1819, presented little else than an extensive waste. For miles in every direction, the eye ranged over plains that bore the marks of former cultivation, but now overspread with short coarse grass and briar bushes, relieved at intervals by a tract of babool and dakh jungle. Vast herds of deer were seen roving about, with a freedom that proved how completely, and for how long a period, the fields had been abandoned to them. The villages and towns stand at a great distance from each other, all surrounded by a mud fortification; and the general aspect of the country presented an apparent desolation and sterility, approaching to that of desert; yet, judging from the immense contributions, that of late years had been extorted from this country by different hordes of depredators, the soil must at some time have been eminently productive."

CHANDNGOAN.

The city of Jeypore is beyond all question the handsomest and most regular-built town of Hindoostan ; and the four large streets, which diverge at right angles from the great central square, would bear a comparison with most streets, either European or Asiatic, in point of width and architectural effect. The houses are generally three and four stories high, built of stone, and covered with a fine stucco, which rivals the lustre of marble. Many of the façades are decorated with paintings in fresco ; and porticos, sculptures, and other works of marble, are seen on all sides. The most striking features, however, of Jeypore, are the projecting stone balconies, enclosed with wrought lattices of the same material, or with skreens of stone, painted to resemble lattice-work, which embellish the fronts of the houses, and produce a light and picturesque effect. The buildings of the palace, with its court-yards, its triple succession of gardens, terrace below terrace, and its noble sheet of water, occupy nearly an entire quarter of the city. Besides the public apartments, and the accommodation of the rajah and the individuals of his family, it contains within its precincts—a mint, an observatory, a great stud of fighting elephants, and other appendages of eastern royalty.—The city of Jeypore is of modern date, having been built for Rajah Jey-singh, in the time of Mahomed Shah, who reigned in Delhi from the year 1720, for about thirty years, and during whose reign it was, that Nadir Shah paid his dreadful visit to the capital of Hindoostan.

In the beginning of the year 1825, this city was visited by Bishop Heber, who gives an animated and clear description of it. The following account of the approach to Jeypore is extracted from the Bishop's Journal :—

“ This morning (*January 28th*, 1825) was dusky and close, with heavy clouds, which however gradually dispersed, and were succeeded by a good deal of wind. Our march to Jeypore was one, I should think, of nearly twenty miles. The early part of it was over a desolate plain of deep sand,

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traversed by a nullah, the windings of which we twice fell in with. About eight miles from the city, we came to a deep water-course, apparently the work of art, and, with a small stream in it, flowing from the hills to which we were approaching. The hills, as we drew near, appeared higher and steeper than those we had hitherto crossed, but entirely of rock, shingle, and sand, without a blade of vegetation, except a little grass edging, here and there, the stony, ragged water-course that we ascended, and which was our only road. The desolation was almost sublime; the pass grew narrower and steeper as we proceeded along it; and the stream which we were ascending, instead of dimpling amid the grass and stones, now leapt and bounded from crag to crag, like a Welch rivulet. Still all was wild and dismal, when, on a turn of the road, we found ourselves in front of a high turreted and battlemented wall, pierced with a tier of arched windows, shewing us beyond them the dark-green shades of an Oriental garden." Passing through this barrier, and a small street of temples, with gardens perpetually green, the track emerges on an elevated, but sandy and barren plain, in which nevertheless some fields of wheat were seen, and some fine peepul-trees (*the Indian aspen*) were growing. This plain, which is surrounded on three sides by barren stony hills, has in its centre the city of Jeypore, a place of considerable extent, "with fortifications," says Bishop Heber, "so like those of the Kremlin, that I could almost have fancied myself at Moscow." The security of the town principally depends on the forts that crown the surrounding hills.

THE HOUSE OF THE FUTURE



SHUHUR.

SHUHUR (*or Shehr*) is a small town, and a strong hill-fortress, in the principality of Jeypore, one of the provinces of Rajpootana, a country lying in the north-western part of central India. The fort presents a striking group of castellated buildings, crowning the ridge of a lofty and rocky eminence, that rises abruptly from the midst of an extensive plain. This isolated height is steep, and almost inaccessible on every side ; outworks are erected wherever it might be practicable to escalate it, but the principal part of the fortification is confined to the summit. The masonry, as well as the rock on which it stands, is of a light-coloured stone, and has a fine and very picturesque effect. The town lies on the north side, and close to the foot of the hill, surrounded with a mud wall and a wet ditch ; but it derives its chief protection from the munition that rises so majestically above it : on one side of the town there is a shallow lake, or jeel, and the annexed drawing, which represents the Castle of Shuhur, is made from the edge of this piece of water.

Rajpootana is a tract of country that differs widely from almost every other part of Hindoostan. It lies bordering upon the great desert that runs along the eastern bank of the Indus, and partakes in some measure of the sterility of those desolate wastes. The northern boundary of this district is a part of Lahore and Delhi ; on the east, Agra ; on the south, Guzerat and Malwa ; and on the west, Mooltan, and the principality of Sinde. “ From the western frontier of the Shekawutty country, to Bahawulpore, a distance of 280 miles, the last 100 miles south-west of Bahawulpore, is wholly destitute of inhabitants, water, and vegetation. From the Shekawutty

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frontier to Poogul, a distance of 180 miles, the road is over hills and valleys of loose sand. These hillocks resemble such as are formed by the wind on the sea-shore, but far exceeding them in height, reaching from twenty to one hundred feet. They are said by the natives to shift their position, and to alter their shapes, as the wind blows. During the summer, the passage of this portion of the desert is dangerous, on account of the clouds of moving sand; but in winter the sand hills exhibit a greater degree of permanence, and, besides phoke, bear a sort of grass, the thorny bushes of the baubool, and the bair or jujube, the whole together presenting an appearance somewhat resembling verdure.

“ Among these suffocating sand-hills a miserable village is here and there met with, consisting of a few round straw huts, with low sides and conical roofs, like little stacks of corn, surrounded by an enclosure of dry thorny branches. Around these abodes of misery, are a few fields, depending for moisture on dews and periodical rains, cultivated with crops of the poorer kind of pulse, and of bajarry, which is raised with great difficulty. In the midst of these burning sands, the most juicy of all fruits, the water melon, is found in astonishing profusion, growing from a small stalk, and attaining a circumference of three or four feet. The optical illusion, termed *mirage*, is common in this desert, and deceives travellers with the appearance of extensive lakes, amidst parched and arid sands. The common inhabitants of the deserts are Jauts; the higher classes Rhatore Rajpoots. The first are little in stature, black in complexion, and ill-looking, presenting a strong appearance of wretchedness and squalid poverty. The latter are stout and handsome, with hooked noses and Jewish features, haughty in their manners, indolent, and almost continually intoxicated with opium.

“ Although Rajpootana is central to Hindoostan, and its eastern frontier within a hundred miles of Delhi, it was never thoroughly subdued, either by the Patan or Mogul dynasties.

SHUHUR.

Rajas of Ajmeer are mentioned by Ferishta, so early as A. D. 1008, at which period they joined a confederacy of Hindoo princes against Mahmood of Ghizni, and in 1193 the country was overrun by Mahomed, the first Gauride sovereign of India. After this date it continued tributary to the throne of Delhi; and, on account of the rebellious conduct of its chiefs, was frequently invaded by the Emperors, who repeatedly took, and destroyed all their capital towns. The province, notwithstanding, never became a regularly organized possession under the Mogul sovereignty, like many other countries much more distant from the seat of government, but remained in a sort of half independent condition, paying a tribute, and furnishing the imperial armies with a certain number of Rajpoot mercenaries, who were always held in high estimation for their bravery and fidelity, and served as a counterpoise to the Mogul and Afghan soldiery.”—(*Hamilton's Gazetteer.*)

A nominal subjection of this country to the Delhi throne, continued until the year 1748, when total independence was assumed by its chiefs and princes. The interval which elapsed between that period, and the time that it sought and obtained protection from the British government in 1818, was occupied by internal warfare, and by invasions of the Mahrattas, and other hordes of plunderers. Arrangements were made, by which the provinces of Rajpootana were entirely liberated from Mahratta interference; and cantonments of the East India Company's forces were formed at Neemutch and Nusserabad, to ensure the peace and quietness of these states, that had been for so many years subject to internal dissension, and external depredation.

Since the British conquests and interference in the countries adjoining to Rajpootana, a great change has been wrought in these hitherto distracted nations. Multitudes of people have emerged from the hills and fortresses, where they had sought refuge, and have again occupied their ancient and long deserted villages. In no part of Hindoostan has

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the alliance of independent states with the British government had a more favourable effect, or the peasantry been more universally sensible of the improvement of their condition, than in Rajpootana. Security and comfort are now established, where terror and misery before existed; and the ploughshare is in peace turning up a soil, which for many seasons had never been stirred, except by the hoofs of predatory cavalry.

From the description of this country already given, it would appear to be altogether devoid of any inducement, to a marauding people like the Mahrattas, to disturb it with their excursions; but though the general aspect of the land is barren and unproductive, there are parts where the bearded wheat, cultivated in such quantities in Upper India, may be found growing as fine as any that the richest parts of the world could produce. In the neighbourhood of Lall-Soont, about forty miles to the southward and eastward of the city of Jeypore, the compiler of these notes saw some remarkably fine-looking wheat, growing in a light sandy soil, and ready for the sickle in the month of February, the height of the dry season. May the inhabitants continue to sow in peace, and reap in security, and “beat their swords into ploughshares, and their spears into pruning hooks,”—neither have occasion to “learn war any more.”



PERAWA.

“ PERAWA is a small town in the province of Malwa, which, in 1820, with the surrounding pergunnah, was held of Holkar by Himmud Khan, the son of the celebrated Mahratta chieftain Ameer Khan. This place lies about seventy-five miles, travelling distance, nearly north of Oojein, the largest city in the province. It is an irregular and meanly built place, containing an old stone fort, and encompassed with a low decayed wall of mud and brickwork, scarcely sufficient to oppose the trespassing of stray cattle.”

The above is all the information that Hamilton's East India Gazetteer contains respecting this town; and in the fullest history of the country in which it is situated, the name of Perawa does not appear. The old stone fort, previously mentioned, is the building represented in this plate; it seems to be a mixture of Hindoo and Mahomedan architecture, and its claim to the picturesque would save it from being passed over by a draughtsman, though there might be no circumstance of interest expressly attached to it.

Sir John Malcolm, in his memoir of Central India, says, “ The history of Malwa is involved in darkness and fable. Oojein, which may still, from its superior magnitude, be deemed the capital of this province, has perhaps more undoubted claim to remote antiquity, than any inhabited city in India; it being not only mentioned in the sacred volumes of the Hindoos, but in the Periplus of the Erythrean Sea, and by Ptolemy. We find in Indian mss. Malwa noticed as a separate province, 850 years before the Christian era; when *Dunjee*, to whom a divine origin is given, restored the power

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of the Brahmins, which, it is stated, had been destroyed by the Buddhists, many remains of whose religion are to be found in this part of India. In the excavation of a mountain near Baug, we trace, both in the form of the temples, and in the figures and symbols which they contain, the peculiar characteristics of the Buddhist worship." From this period, all trace, however indistinct, of events in this country, appears to be lost, until the reign of Vicramaditya, who was so celebrated, that he gives his own name to an age, commencing about fifty-six years before the birth of our Lord. From the time of Vicramaditya, nothing occurs worthy of notice, till the monarchy of Raja Bhoj, the eleventh in descent, whose name stands high in Hindoo traditions. This prince changed the seat of government from Oojein to Dhar, where it continued, till transferred to Mandoo by the Mahomedan conquerors of Malwa.

"It would be alike useless and tedious," says Sir John Malcolm, "to trace minutely the history of Malwa, for a long period after the first Mahomedan conquest, exhibiting nothing but a series of troubles, in which this province almost lost its rank as a distinct division of ancient India. We find Hindoo princes and chiefs, in almost every district, opposing the progress of the invaders, and often with such success as to establish dynasties of three or four generations, who ruled over considerable part of the country. These revolutions continued, till the more complete conquest of Bahadur Shah, which took place in the reign of Shah-ud-deen of Delhi, who put that leader to death, and appointed Dilawur Khan Ghoree to the government of Malwa, who taking advantage of the flight of Mahomed Toghluck, and the confusion into which India was thrown by the invasion of Timur, assumed the titles and ensigns of royalty. He fixed his capital at the city of Dhar, which still presents in its ruins the history of this change. Alif Khan, the son of Dilawur Khan, who became celebrated under the name of Hoshung Shah, removed the seat of

PERAWA.

government to Mandoo. Malwa was again reduced by the Emperor Akbar to the condition of a province of the Delhi monarchy, in which state it remained, subjected to the same changes and revolutions that effected the other divisions of the empire, till it was conquered by the Mahrattas."

It would appear that though Malwa was invaded by the Mahrattas a few years previous to the death of Aurungzebe, their authority was not established in that province until about the year 1735, in the reign of Mahomed Shah. The famous banditti, so well known by the name of Pindarries, originated in this province, the mighty mother of free-booters. Occasion may be taken, in a future number, to make mention of this singular body of adventurers.

In the year 1818, the Mahratta confederacy was completely broken, and their power destroyed by the British government. Sir John Malcolm was at this time administering the affairs of Malwa, and whose ascendancy over the minds of all ranks of the people was universal; he is said to have employed some of the most notorious of the robbers near his person, and as guards over property and treasure, which duties they invariably fulfilled with care and fidelity.

An extraordinary story is told in the memoir of Central India, that serves to shew, that some skill and management was required to rule this people. The reader will, no doubt, by this tale, be strongly reminded of the means adopted on the Scottish border in earlier times, of gathering the people together on the event of war. "The ignorance and superstition of a great majority of the inhabitants of India, place them much in the power of the better informed classes of their countrymen, who desire to work upon their passions and prejudices. Never was a stronger instance given to prove this fact, than one that occurred in Central India in May, 1818. The war with the Pindarries was over, and the country was in a state of tolerable tranquillity, when a sudden agitation was produced among the peaceable inhabitants, by

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a number of cocoa-nuts being passed from village to village, with a mysterious direction to speed them to specific destinations. From beyond Jeypore in the north, to the Deccan in the south, and from the frontier of Guzerat, to the territories of Bhopal, this signal flew with unheard-of celerity. The potail of every village, wherever one of these cocoa-nuts came, carried it himself with breathless haste to another, to avert a curse, which was denounced upon all who impeded or stopped them for a moment. No event followed, to throw any light upon this extraordinary occurrence. Every inquiry was instituted, and persons were sent, who traced the route of the signal for several hundred miles, but no certain information was obtained; and a circumstance that produced for upwards of a month a very serious sensation over all Central India, remains to this moment a complete mystery. Some thought it a sign of the thorough establishment of the British power. Others that it indicated a general rise in favour of the Peshwah Bajerow, who had not then submitted; while persons, sent to trace it into the Jeypore country, brought an account that a pious Brahmin had circulated cocoa-nuts through his district, to proclaim his joy and gratitude at the birth of a son, and that the signal, that spread like wildfire, gained a portentous character, as it became remote from the simple cause in which it had its commencement. If this be the case, and it is not improbable that it was, it exhibits in a remarkable degree the extent of the credulity, and susceptibility of sudden impulse to action, which exists among the lower classes of the natives of India."



MAKUNDRA—MALWA.

THE village of Makundra is beautifully situated in a pass, through a ridge of mountains that divides the province of Malwa from the country of the Hara tribe, called Harowtee, in Ajmere. The pass of Makundra is situated about twenty-eight or thirty miles from the city of Kota, in Central India; and though it was, in earlier eastern wars, the scene of contending hosts, it is better known, in these times, as the first place at which the division, under General Monson, came in actual contact with the troops of Holkar, during the celebrated, though disastrous retreat of that commander, in the rains of the year 1804.

In the administration of the Marquis of Wellesley in India, and at the time that the British government was engaged in a war with the Mahratta chieftain, Jeswunt Rao Holkar, it was, that the well-known retreat of Gen. Monson took place. Lord Lake was at that period commander-in-chief of the British forces, and Major-General Wellesley, now the Duke of Wellington, commanded a large division of the army employed in this service. At the commencement of hostilities, Holkar appears to have been far up in the north, in or near the territories of the Rajah of Jeypoor, who was at that time considered as an ally of the English government; and upon Lord Lake's advancing from the direction of Delhi towards him, he retreated to the southward by way of Kota, with considerable precipitation. General Monson's corps was a detachment from Lord Lake's army, sent forward in the first place to protect Jeypoor, and afterwards to

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follow Holkar on his retreat to the southward, where his own territories lay. In the common course of successful events that attended the British arms at that period, he could probably have had scarcely any idea that he should so soon find himself in his turn flying in the utmost haste, and in the greatest distress, before the enemy that he was then pursuing. Lord Lake seems, by the accounts given of that war, in "Mill's History of British India," to have followed Holkar as far as Rampoorra, a large town, and strong fortress, forming the great protection of the northern boundary of Holkar's dominions. A detachment, under the command of Lieut.-Colonel Dow, stormed and took possession of Rampoorra, on the 16th of May, (1804.) After the reduction of this place, the commander-in-chief appears to have considered it unnecessary to maintain so advanced a position; and he retired, it is said, into cantonments within the British dominions, leaving General Monson to make such a disposition of his force as would preclude, in that direction, any sort of danger from Holkar's return.

Monson's brigade continued to advance, and on the first of July, in the height of the rains, he was at Sonara, within twenty coss (about forty miles) of the camp of Holkar, which contained the whole of his cavalry, brigades, and guns. On the same day, a party from the British detachment stormed with great gallantry, and made themselves masters of the strong fort of Hinglais-Ghur. The commander-in-chief appears to have set a high value on this acquisition; which he thought would secure the supplies of Monson, if he advanced to the support of the army from Guzerat, and afford protection to the people of the surrounding districts, who appeared to be well inclined to the British cause. The force under Monson, at this time, consisted of five battalions of Sepoys, with artillery in proportion, and two bodies of irregular horse, about three thousand strong, advanced to about fifty miles to the southward of the Makundra pass, where some motion of Holkar's seems

MAKUNDRA.

to have produced alarm, and caused him to make the first movement of retreat on the morning of the 8th of July. He retired to the Makundra pass, and on the 10th, a large body of the enemy's cavalry appeared: on the following day, Holkar summoned the detachment to surrender their arms, and on their refusing to do so, he attacked the British corps with great vigour, but without being able to make any sensible impression; this encounter most probably took place near the southern entrance of the pass. Monson, not regarding his position as tenable, Holkar having only used his cavalry in this attack, and fearing lest they should get in his rear, determined to retire to Kota, where he arrived on the morning of the 12th, after having been excessively harassed, both by the enemy, and by the rain, that fell in torrents. The Rajah of Kota refused to admit them, or to grant them supplies. The detachment, in great distress, and having abandoned their guns, reached the Chumbul on the 19th, but found it impassable; on the 18th, the European artillerymen were crossed on elephants, and sent on to Rampoor. It was not until the 23d and 24th that the troops could cross this river, continually exposed to the attacks of the enemy, though in one instance becoming themselves the assailants. On the morning of the 25th, the whole retreated towards Rampoor, harassed by the hill people and banditti, and arrived at that place on the 27th.

At Rampoor, General Monson being joined by some troops sent from Agra to his relief, determined to continue his retreat to Khooshul-Ghur, where he expected to find succours from Scindia, leaving a sufficient garrison for the protection of Rampoor. On the 22d of August he reached the river Bannas, but found it was not fordable until the 24th, when the last battalion encountered a serious attack from the enemy, and escaped with great difficulty. On the night of the 25th of August, this distressed detachment reached Khooshul-Ghur, having been obliged to aban-

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don their baggage. At this place, on the 26th, two companies of Sepoys, and a body of irregular horse, deserted to the enemy; and on the same day the retreat was continued, with the troops in an oblong square, Holkar's cavalry and guns making repeated attempts to penetrate the mass; on the night of the 27th they arrived at Hindown, and took possession of an old mud fortress in that place. On their leaving Hindown, they experienced the most formidable attack that was made on them during the whole march, but though so much harassed and fatigued, they appear to have repelled it with great spirit. They reached the Biana pass about sunset on the 28th, but the enemy's guns obliged them to continue retreating during the night, in which they fell into confusion, but they finally reached Agra in straggling parties on the 31st of August.

No one, unacquainted with the state of the country in India during the rainy season, can well imagine what this unfortunate detachment had to encounter and endure; and whatever difference of opinion might have existed, either in India or in England, as to the necessity of a retrograde movement at all, there is no question, but that it was conducted with great ability on the part of the commander, and furnished a fine example of the firmness, patience, and, considering all the circumstances, faithfulness of the native soldiers of India, when subjected to British discipline, and commanded by British officers. Few events, in the long and arduous wars in which the English government in India have been from time to time engaged, excited greater interest than Monson's retreat.

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THE TOWN OF WEYMOUTH.—WENDOO.

WENDOO.

THE WATER PALACE, MANDOO.

MANDOO is an ancient capital of the Malwa province, in Central India, situated in latitude $22^{\circ} 23'$ N. and longitude $75^{\circ} 20'$ E. about sixty-five miles to the S. S. W. of the still flourishing city of Oojein, the most considerable town of that part of Hindoostan. There is a very remarkable notice of Oojein in the writings of the elegant Mahomedan historian Abul Fazel, which is translated simply into these words:—"Oojein is a large city, on the banks of the Sopra, (*Sipra*,) and held in high veneration by the Hindoos. It is astonishing that this river sometimes flows with milk."

The ruins of the once celebrated city of Mandoo occupies the summit of a tabular mountain, that stands at the edge of what is called the Vindhyan chain, but which is, in fact, the south side of a large tract of table land in Malwa, that forms a precipitous boundary to the north side of the valley of the Nerbudda. A mound of earth, which, but for the magnitude of its dimensions, might be considered an artificial causeway, connects this otherwise isolated hill with the main body of the raised land. The sides of this mountain are very steep, and, in some parts, form a natural scarp, like the hill-fortresses of India. There appear to have been walls and defences all round the edges of the hill, the circumference of which is found, by actual measurement, to be twenty-eight

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miles. The most accessible part of this mountain city, is that where the mound, which is below the level of the hill on either side, attaches it to the table land. This passage is guarded by three gateways, still entire: the first is at the foot of the north margin of the chasm; the second, at the base of the ascent into the town; and the third, at the summit of the hill on which this strong city was erected.

Though there are the remains of buildings to be seen scattered all about upon the top of this mountain, shewing that the city, at one period, may have occupied nearly the whole extent of the surface of the hill, comprising about 12,654 English acres; yet there are but few remains of buildings of any magnitude. The principal ruins are—the Jumma Musjid, said to be the finest and largest specimen of the Afghan mosque to be seen in any part of India; the Mausoleum of Hussein Shah, a massive structure, composed entirely of white marble, standing in a large court, around which there is a remarkably handsome piazza; the Palace of Baz Bahauder, a very striking building, placed on an eminence; and the Jehaz-ka-Mahal, (literally, *ship-palace*,) standing between two spacious tanks of water—this picturesque building is represented in the Plate. A fine red stone is the prevailing material that has been used in the buildings of Mandoo.

There is something in the situation of this ancient city, and a stately grandeur about its venerable ruins, and an utter desolation spread over the whole surface of the place on which it stood, and a rankness about the vegetation and jungle that cover the site of this once immense and magnificent capital, and a total relinquishing of the land to the wild beasts of the earth—that renders Mandoo a place of uncommon interest to the European traveller. The stillness that prevails around the Palace which is represented in this plate is solemn, and even melancholy to the last degree; a deep gloom may be said, indeed, to have

THE WATER PALACE, MANDOO.

gathered over its gates, and it is hardly possible to conceive a mind that would not be awe-struck with the depth of the solitude that pervades the whole scene. Tigers haunt the ruins and jungles of Mandoo in great numbers ; and when the writer of these notes left the place, after a residence of three or four days in Hussein Shah's Tomb, (with some officers from the Mhow cantonments, in whose company he was visiting these remarkable ruins,) the guide, who was conducting the party to the Tarapoor ghaut, that leads down to the valley of the Nerbudda, pointed out the way, and turned back before the evening began to close, saying, that it was more than his life was worth to be on the road at night-fall, when the tigers began to prowl. For more than a century prior to the military occupation of Malwa by the British forces, Mandoo seems to have been abandoned to such parties of Bheel robbers as occasionally sought shelter and concealment in its halls and fastnesses. The latter have been expelled ; but, as late as the year of our Lord 1820, the only resident population consisted of a very few Hindoo ascetics.

When Sir Thomas Rowe, in the reign of Charles the First, was ambassador to the Emperor Jehangire, in the train of that monarch, he visited Mandoo. At that period it was in some measure inhabited, but the chief part of it was then in a ruinous state; since then, its desolation has been rendered quite complete; for it would be difficult to imagine a more deserted condition, than the space that this once famous city occupied, presents at this time to the eye of the casual visitor. There is a scented grass that covers the face of the country round about, that fills the air with fragrance, and from which an oil of the sweetest odour is extracted.

About six miles to the north of Mandoo, are the ruins of the town of Nalcha, standing upon the table land, a place at which Sir John Malcolm resided for some time, when he

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was settling the affairs of Malwa, after the Mahrattas had been subdued in the year 1818. At this time the town was in some measure repeopled, and it was made the headquarters of a Bheel corps. There are still here the remains of a mosque, of a palace, and of a noble artificial lake or reservoir; and the surrounding landscape is quite luxuriant, from the profusion of old mango and other trees, that are still flourishing. The whole route from Nalcha to Mandoo is covered with the ruins of mosques and other public buildings. Sir John Malcolm had built a bungalow on the top of a large square edifice in this place, and it made a very comfortable and wholesome dwelling-house.

Mandoo was formerly the capital of the Dhar rajahs, subsequently of the Khillijee Patan, sovereigns of Malwa, one of whom fixed here the seat of government about the year 1404. It submitted to Akbar, in person, in 1561, when Malwa ceased to be a separate kingdom. In 1582, Mandoo is described, by Abul Fazel, as a city of prodigious extent, twenty-two miles in circumference. The crown of the hill on which the city has stood, is from 1500 to 2000 feet above the vale of the Nerbudda, and the top of the ghaut, that descends into the plain on the south side of the Mandoo mountain, commands an extensive view of that well-cultivated tract of land.



THE MONASTERY OF THE HOLY TRINITY, IN THE MOUNTAINS OF RUSSIA.

Engraved by J. H. Sturt, from a drawing by J. H. Sturt.

JUMMA MUSJID—MANDOO.

SOME account has already been given, relative to the situation of the once grand and celebrated, but now ruined and deserted city of Mandoo; which, considering its former magnificence and importance, viewing its commanding and picturesque position, and reflecting upon its present wild and desolate state, forms a place of as deep and serious interest to the traveller, as any one of the ancient provincial capitals of Hindoostan. In the Indian Gazetteer it is said, "The luxuriance of the vegetation, and the mass of the ruins on the mountain of Mandoo, and for miles around, have a general resemblance to the site of Gour, the ancient capital of Bengal; but Mandoo has a decided advantage in the scale of its edifices, and still more in the natural beauty of its landscape."

Sir John Malcolm in his Memoir of Central India, gives the following short notice of this city:—"Mandoo lies nearly south-east, and at a distance of fifteen miles from Dhar, and had been irregularly fortified, according to the Hindoo accounts, by a prince of the name of Jye Singh Deo, but we never find it mentioned as a capital, and though it was before inhabited, we may refer its origin, as a place of any importance, to Hoshung Shah, on whose death it became the seat of government of his family." Dhar was the first capital founded by the Mahomedans in Malwa, on their setting up an independent government under Dilawar Khan

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Ghoree, who taking advantage of the confused state into which India was thrown by the invasion of Timur, towards the close of the fourteenth century, shook off the authority of the sovereign of Delhi.

“The site of Mandoo was very inviting. The space chosen by Hoshung Shah, for his future capital, is thirty-seven miles in circumference. It extends along the crest of the Vindhya range, about eight miles, and is parted from the table-land of Malwa, with which it is upon a level, by an abrupt and rugged valley of unequal depth, but no where less than two hundred feet, and generally from three to four hundred yards in breadth. On the brink of this valley, (which after rounding the city, descends in the form of wild and rugged ravines to the lower country, both to the east and west,) and on the summit of the ridge of the Vindhya mountains, which form the southern face of Mandoo, a wall of considerable height was built, which, added to the natural strength of the ground, made it unassailable to any but a regular attack; and this advantage, which gave security to property, combined with the salubrity of the air, abundance of water, and the rich nature of the ground that was encircled within the limits of the new capital, caused it early to attain a state of great prosperity.”

“Hoshung Shah was succeeded by his son, a weak and dissolute sovereign, who was dethroned by his minister, Mahomed Khiljee, whose conduct, after he attained power, redeemed the crime of usurpation. It was to this prince that Mandoo owed its fame and splendour; and the magnificent tomb over Hoshung Shah, and the college and palaces that he built, give testimony of his respect for the memory of his benefactor, and of a regard and consideration for his subjects, that entitle him to that high reputation which he has attained among the Mahomedan princes of India. His reign, which lasted thirty-four years, appears, from Ferishta's account, to have been a scene of constant action.

JUMMA MUSJID.

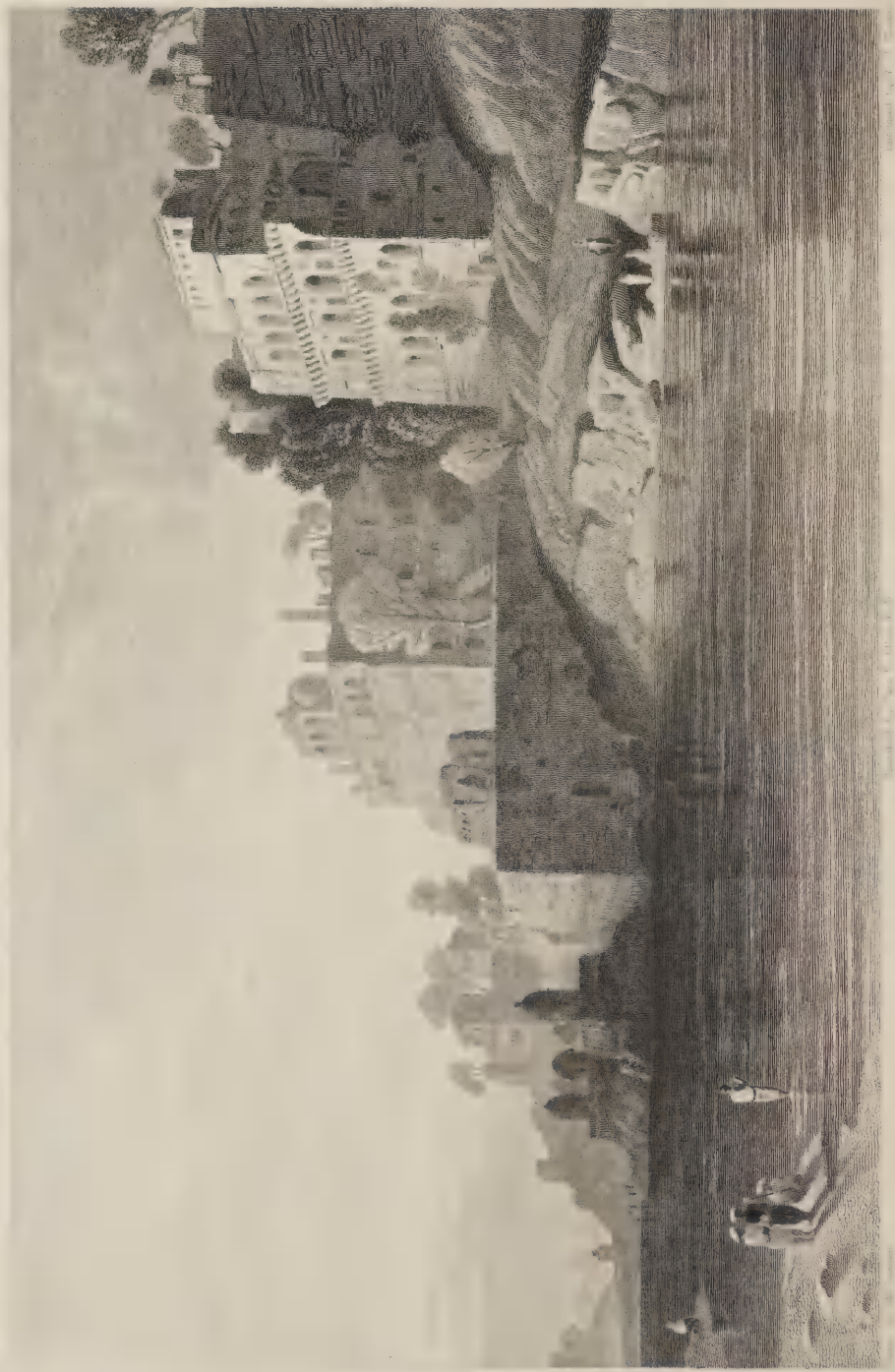
His life was passed in camp ; but, with the exception of the invasion of Malwa by Ahmed Shah, monarch of Guzerat, the operations of Mahomed Khiljee were beyond the limits of his own kingdom, the subjects of which enjoyed a prosperity and repose proportioned to the activity and energy of their warlike prince. Though living almost always in the field, his taste and magnificence adorned and enriched every part of his territories; and, besides the monuments of his splendour which have been already noticed, there are ruins of many palaces, built by him, at Nalcha, a town beautifully situated six miles north of Mandoo, on the verge of the rich open country which here approaches those mountains and great ravines, by which the site of that capital has been described as bounded and defended." As a proof of the riches and magnificence of the city of Mandoo, it is mentioned in the same history from which these quotations have been made, that, at the coronation of the grandson of the last monarch spoken of, seven hundred elephants, in velvet housings, walked in the procession through the streets of this city. It is seldom that any other animal but the tiger, is now seen to be passing over the same ground.

"The Mahomedan monarchs of Malwa attained, at one period, a very considerable degree of power. From their coins, of which there are numbers to be obtained, they appear to have assumed all those proud and pompous titles which it is the usage of Mahomedan princes to do. It is not easy, at so remote a period, to judge with accuracy even the general character of their government; but the magnificent ruins of Mandoo, and the numerous remains of towns and villages, on spots now desolate, prove that this province must, under their sway, have attained very great prosperity. There is one fact, however, certain, that they never completely subdued the Rajpoot princes, and petty chiefs in their vicinity, and, indeed, within the precincts of their kingdom. The boldest and the wisest of the princes of this

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race, seem to have pursued the policy of the emperors of Delhi, in regard to these brave Hindoos—to have been content with nominal submission, a moderate tribute, and occasional military service. This is proved from the condition in which the Rajpoot chiefs appeared, whenever invited or provoked to opposition, by the weakness or wickedness of their Mahomedan superiors.”—In the year 1567, Malwa was annihilated as a separate kingdom, by the invasion of the Moguls, under the great and famous Akbar; and it remained from that time as a province of Delhi, subject to the same changes and revolutions that affected the other divisions of the empire, till it was conquered by the Mahrattas.

The Building represented in the Plate was the principal mosque of the city, and it is said to be the finest and largest specimen of the Afghan mosque, to be seen in any part of India. The ruinous state that it is in, may be readily observed from the drawing; also the dilapidated condition of the fine sort of piazza which was attached to it, with the small round cupolas that denote the peculiar style of its architecture. A rank vegetation, and a kind of grass jungle surrounds this, and the other ruins of this city, giving shelter to the most ferocious of all the wild beasts of the earth; so that a residence there for even a few days, especially for the purpose of exploring the remains of mosques and palaces, may be considered in some degree a service of enterprise and danger. Sir John Malcolm, when he fitted up an old palace at Nalcha for himself, had not only to clear away the rubbish, but to dislodge a tigress with her cubs.



KING'S FORT, COCHINANTON.

Engraved by J. H. Johnson.

KING'S FORT, BOORHANPORE.

BOORHANPORE is the ancient capital of the province of Candeish, which forms one of the northern divisions of the Deccan. It is a large and populous city, situated in latitude $21^{\circ} 19'$ N. and longitude $76^{\circ} 18'$ E. on the north bank of the Taptee river, which rises in the province of Gundwana, and runs to the westward almost parallel to the Nerbuddah, falling into the gulf of Cambay at Surat. The Taptee is fordable at Boorhanpore in the dry season, during which time it runs in a clear and beautiful stream, winding considerably as it passes through a country which produces much of the cotton that is exported from Bombay. The venerable ruins of what is called the King's Fort, represented in the plate, stand over the river on rather a high bank, presenting the appearance of a building of great solidity and strength, now only remarkable, says the Indian Gazetteer, "for the great space of ground it covers, the shapeless masses of broken masonry, and the court-yards choked up with weeds and rank vegetation." These high and massive walls have grown gray with age, and have assumed that peculiar degree of picturesqueness which time invariably bestows upon buildings of this description.

Candeish, is upon the whole, a wild and jungly country, and is described as swarming with tigers. Still there are parts of it that are remarkably fertile, being watered by copious streams, on which expensive embankments have been

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constructed. This is one of the original Mahratta provinces, and so remarkably strong, by art and nature, that formerly twenty fortresses could be counted in sight, within one day's march. Early in the fifteenth century, Candeish was governed by independent sovereigns, claiming descent from the Kaliff Omar, and resident at Asseerghur, a strong hill-fortress, about twelve miles north-north-east from Boorhanpore; but towards the close of that century it was completely subdued, and annexed to the Mogul empire. In recent times, and more especially when the Mahratta power began to totter, the greater part of Candeish had been usurped by Arab colonists, who in fact, without any premeditated scheme, were in a fair way of becoming paramount in Hindoostan, having already all the petty chiefs, whom they served as mercenaries, more or less under their domination.

The account of the inhabitants of this country is not very favourable. "The Bheels (a predatory people) and Gonds almost universally inhabit the interior, where they cultivate little, being naturally averse to agriculture, and addicted to hunting and rapine; the Coolies are found mostly, but not exclusively, on or near the sea-coast, as fishers and pirates, but, on the whole, more civilized than the two other tribes. Their common points of resemblance seem to be an aversion to regular industry, and a proneness to thieving and robbery, in which they are so expert, that they were formerly employed by the native chiefs to desolate the lands of their adversaries. In religion they are said to be Hindoos of the Braminical persuasion—yet they bury their dead, a marked distinction; and, in feeding, are addicted to many impure practices, for they eat beef and pork, and drink spirits of every description. Near Adjunteh, and among the Sautpoora range, are many converted Mahomedan Bheels, who know little of their new religion beyond its name. Their language does not differ essentially from the rude dialects used by the peasantry of the surrounding country."

KING'S FORT, BOORHANPORE.

“Boorhanpore is one of the largest and best-built cities in the Deccan ; most of the houses being formed of brick, and many of them three stories high, with neat façades, framed in wood, as at Oojein, and universally roofed with tiles. The handsomest portions of Boorhanpore are the market-place, a square of considerable extent, and a street called the Raj Bazar ; but there are many other wide and regular streets, paved with stone. The vicinity of this city for some distance is strewed with the ruins of Mahomedan tombs and mosques ; yet the city, taken as a whole, is remarkably devoid of architectural interest. Almost the only public edifice worthy of observation is the Jumma Musjid, a fine pile of masonry, constructed of gray stone, in a style peculiar to this quarter of India, with an extended façade supported on low arches ; two handsome octagonal minars, with a grand terrace and reservoir in front, but destitute of cupolas, which form the distinctive feature of the mosque in almost every other part of Hindoostan.”

“Boorhanpore is abundantly supplied with water, brought from a distance of four miles by aqueducts, and distributed through every street, the stream being conveyed at a certain depth below the pavement, and the water drawn up through apertures by means of leather buckets, attached to a windlass. This town is the head-quarters of a singular sect of Mahomedans named Bohrah, whose mullah or chief-priest resides at Surat. They distinguish their own sect by the name of Ishmaeliah, deriving their origin from one of the followers of Mahomet, who flourished in the age succeeding that of the prophet, from whose native country (*Arabia*) they assert they originally came, by way of Guzerat. The Bohrahs are the great merchants in this quarter of Hindoostan, as the Parsees are at Bombay, and here occupy about five hundred of the best houses, being the most wealthy of the commercial class. They are of a goodly exterior, with Arab physiognomies, and wear a sort of Arabian costume. They have a small mosque,

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about two miles from the city, with extensive cemeteries adjoining, crowded with tombs."

The country of Candeish appears to have suffered greatly in common with other parts of the Deccan, during the latter times of the Mahratta ascendancy in India; and even now that it has become a British collectorate, it may be long before it recovers from the devastation of Holkar's troops in 1802-3, and the subsequent famine in 1803-4; the Peshwa's destructive farming system; the incursions of the Pindarries; and the ravages of the Bheels. Many aqueducts and dams, constructed for the purposes of irrigation, are lying unused and neglected. And a proof of the desolate state of the land is found in the abundance of tigers, that haunt the jungles and ruined villages of Candeish.



ABOUBAKER TOW. BOGAT

AURUNGZEBE'S TOMB, ROZAH.

THE small town of Rozah is situated about fourteen miles from the city of Aurungabad, and stands near the brow of the tabular mountain, on the side of which, the caves of Ellora are excavated. The town is surrounded by a well-built stone wall, and there have been some rather fine buildings of the same material in the interior, but they have already gone, or are fast going, into decay.

Besides the tombs that are contained within the walls of the town, there are several large Mahomedan shrines without, occupying a situation more immediately above the caves, than the position in which the town itself is built. Captain Canning, who was the British resident at Aurungabad, in the year 1823, when the writer of these notes visited that country, had fitted up one of these tombs as a dwelling-house for himself, to retire to during the hot season ; and he had converted a dreary mansion of the dead, into a convenient and pleasant habitation for the living. The writer was staying for some weeks alone in this tomb ; and there were circumstances in his situation peculiar enough to render it one of great interest, and to impress the recollection of it very strongly upon his mind. The proximity of the ancient and mysterious excavations of Ellora ; the solemn beauty of the surrounding scenery ; the air of sacredness that was thrown around the whole spot ; the sense of his being an utter stranger in the land, unable to hold converse with any one ; even the awful sound that the wind used to make in passing through the large and domed apartment that he occupied, served at times, especially in the night season, to create a deep and serious feeling in the mind, that may be more readily imagined than described.

The building represented in the plate stands in the town, and contains the ashes of the Emperor Aurungzebe, and, likewise, those of one of his sons ; it holds, also, the remains

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of a celebrated Mahomedan saint, called Seid Zin ul Abdeen. It was, probably, the supposed sanctity of the spot, that caused Aurungzebe to choose it as the place of his interment; and most likely the simple austerity of the character that he either affected, or really possessed, prevented his preparing a sepulchre for himself, as it was not unusual with the rulers of Hindoostan to raise and garnish tombs for themselves. The Mahomedan sway began to decline from the time of Aurungzebe, and his successors might have had, neither the disposition nor the power to raise over his remains, that kind of magnificent and beautiful pile, which distinguishes the burying-place of so many of the Mahomedan kings, and nobles of Hindoostan.

Aurungzebe, who was the successful candidate after a long, terrible, and eventful struggle with his three brothers, for the kingdom of his father, Shah-Jehan, mounted the throne about the year of our Lord, 1658, near the close of the fortieth year of his age. The following remarks on the character of this great prince, are extracted from Col. Dow's History of Hindoostan, translated from the Persian, and there is certainly much, both in his habits, manners, policy, and mode of ruling, that might be considered not unworthy the imitation of even Christian potentates:—

“Aurungzebe, while yet but twelve years of age, stood constantly near the throne (of his father, Shah-Jehan;) and he made remarks with uncommon sagacity upon the merits of the causes which were agitated before his father. The emperor seemed highly delighted at the abilities, which, at a future time, ruined his own power. When in his early youth, appointed to the government of a province, he exhibited upon every occasion an utter aversion to flatterers: he admitted not into his presence men of dissolute manners; the first, he said, insulted his judgment; the latter, disgraced him as the guardian of the morality, as well as of the property, of his people. His dress was always

AURUNGZEBE'S TOMB, ROZAH.

plain and simple. He wore upon festival days only cloth of gold adorned with jewels. When he rose in the morning, he plunged into the bath, and then retired for a short time to prayers. Religion suited the serious turn of his mind; from his youth he never stirred abroad on Friday; and did he happen to be in the field, or on a hunting party, he suspended all business, and diversions, on that day. Zealous for the faith of Mahomet, he rewarded proselytes with a liberal hand, though he did not choose to persecute those of different persuasions in matters of religion."

"He carried his austerity and regard for morality into the throne. He made strict laws against vices of every kind. In the administration of justice, he was indefatigable, vigilant, and exact. Capital punishments were almost unknown under Aurungzebe. The adherents of his brothers, who contended with him for the empire, were freely pardoned when they laid down their arms: mild and moderate through policy, he seemed to forget, that they had not been always his friends. His long experience in business, together with the acuteness, and retentiveness of his mind, rendered him master even of the details of the affairs of the empire. He remembered the rents, and was thoroughly acquainted with the usages, of every particular district. The governors of provinces, and collectors, when he examined them on the state of their respective departments, were afraid of misrepresentation or ignorance. His public buildings partook of the temper of his own mind; they were rather useful than splendid. At every stage, from Cabul to Aurungabad, from Guzerat to Bengal, he erected houses for the accommodation of travellers; bridges were built on the small rivers, and boats furnished for passing the large."

"In all the principal cities of India, the emperor founded universities; in every inferior town, he established schools. He called the learned men to court; those that were versed in the commentaries on the Koran, were raised to the dignity

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of judges in the different courts of justice." There is no such thing in a Christian land, as the raising of a judge to the bench, on account of his knowledge of the Scriptures.

"Aurungzebe was as experienced in war, as he was in the arts of peace. Though his personal courage was almost unparalleled, he always endeavoured to conquer more by stratagem than force. Such was his coolness in action, that, at the rising and the setting sun, the times appointed for prayer, he never neglected to attend to that duty, though in the midst of battle; he never engaged in any enterprise without prayer; and for every victory, he ordered a day of thanksgiving, and one of festivity and joy. In the art of writing, Aurungzebe excelled in an eminent degree. He was versed in the Persian and Arabic; he wrote the language of his ancestors the Moguls, and all the various dialects of India. In his diction he was concise and nervous; and he reduced all despatches to a brevity and precision, which prevented all misconstruction and perplexity. Though he entertained many women, according to the custom of his country, it was only for state. He contented himself with his lawful wives, and these only in succession; when one either died or became old. He spent very little time in the apartments of his women. He rose every morning at the dawn of day, and went into the bathing chamber, that communicated with a private chapel, to which he retired for half an hour to prayers."

Such is the character that historians have bestowed upon this powerful and assiduous monarch, who, though he appears to have used arts, stratagems, deceits, and it might be said treachery, in his way to the throne, yet when he had reached the summit of his ambition, he seems to have laid them all aside; and he has certainly left behind him a rare example of prudence, moderation, and righteousness in the exercise of sovereign power, that it might benefit every crowned head, to consider, and to imitate.

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